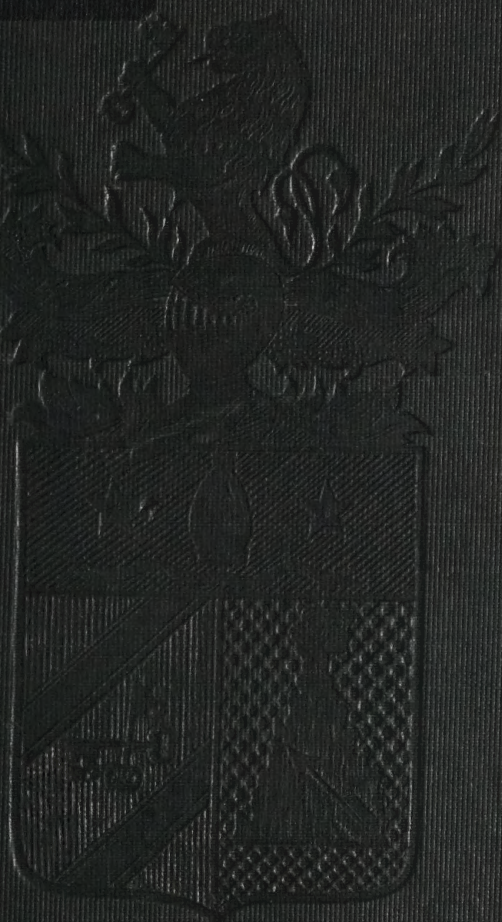


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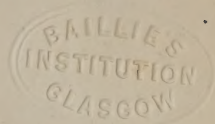




*ARCANA CÆLESTIA*

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INDEX



TO THE

HEAVENLY MYSTERIES

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

- I. WORDS, NAMES, AND SUBJECTS
- II. PASSAGES OF SCRIPTURE

BY

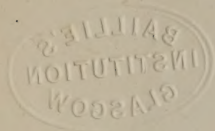
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\* \* In the following Index, *ill.* or *illustrated* signifies more fully explained ;  
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innumerable things which are comprehended by the angels and not by men, 2786, 2795, 2796, 2802. All changes of state as to things voluntary, and also as to things intellectual, are rendered perceptible to spirits and angels by the Lord, 2796. An angel signifies something of the Lord, 2821. Every man is attended by evil spirits and angels, 2887, 2888. Of the celestial freedom in which the angels are. See FREEDOM. The angels consider man as a brother, but evil spirits consider him as a mean slave, 2890. Angels signify the Lord, and why, 3035; an angel denotes the Divine Providence, 3039. Angels comprehend innumerable things, of which man does not comprehend even the most general; an example, 3314. The thoughts and discourse of the angels are circumstanced as the internal things in the body in respect to its externals, 3347. The superiority of the wisdom of angels to that of man, 3404, 3405. Angels dwell in every one's affection, 3464. Spirits and angels appear as men, and whence, 3633. Angels are forms of love and charity, 3804. Man is in the society of such spirits and angels as resemble himself, 4067, 4073, 4077. Those who are in evil adopt societies for themselves; to those who are in good, societies are adjoined by the Lord, 4073. In those societies the angels see from causes the things pertaining to man, *ib.* end. The Lord had societies of spirits and angels about Him, but He took nothing from them, but through them from the Divinity, 4075. They are very indignant when compelled to recede, 4077. Angels signify somewhat of the Lord, the reason being that they do not speak from themselves, and do not attribute good and truth to themselves, 4085. "The angels of God met him," denotes enlightenment, 4235. Nothing of intelligence and wisdom is from themselves, but from the Lord, 4295. The Lord admitted into Himself temptations from the angels, *ib.* Those who are in hell appear to themselves in their own light as men, but, viewed by the angels, as devils and monsters, and whence this is, 4533. The deceitful, when viewed by the angels, appear as serpents and vipers, *ib.* The angels are images of love and charity under a human form, 4735. The changes of the state of angels appear in their faces according to the societies into which they come, 4797; which were seen, *ib.* The angels are continually being purified, and can never come to perfection, 4803. The angels have ineffable beauty, and they are as loves and charities in form, 4985. The angels have ineffable beauty, because they are in the form of heaven, 5199. The angels converse one with another, 5249. The angels, who are likenesses of the Lord, appear in radiance and in white, after the likeness of the Lord in the transfiguration, 5530. Since the Word, in the supreme sense, treats of the glorification of the Lord, and, in the representative sense, of the regeneration of man, therefore it enters into the wisdom and happiness of angels, because they are in the Lord, 5688. Spirits and angels attendant on man, 5846 to 5866 and 5976 to 5993. See MAN. The angels flow into the truths of faith with man, *ill.* 5893. See REGENERATION. Two angels are attendant on man, because they are of two kinds, celestial and spiritual, 5978. That spirits from hell, and angels from heaven, are attendant on man, is in some measure in accordance with the doctrine of the churches, 5979. The angels attendant on man bend evil into good, 5980. The filthy and defiled things of infernal spirits are

rendered milder with the angels, 5981. See also SUBJECTS. The angels protect man in various ways, inspiring what is good, and this from love, which is of the Lord, 5992. That man may live, angels from heaven and spirits from hell must be adjoined to him, 5993. The influx of angels is into conscience, 6207, 6213. See THOUGHT. The influx of the angels is like the light of a stream of flame, 6209. The redeeming angel is the Lord's Divine Humanity, and the Lord is called an angel, *sh.* 6280. Thoughts and affections extend themselves far into angelic societies, 6598 to 6626. The wisdom of the angels is continually increasing in the other life, and still they cannot get far beyond the first degree, 6648. The reason why the Lord as to the Divine Humanity is called the angel of Jehovah is that the Human Divine before appeared as an angel, when Jehovah, or the Divinity itself, passed through heaven, 6831. The Sent, as the Lord called Himself, is the angel of Jehovah, *sh. ib.* The angels are veiled with a thin and suitable cloud, lest they should be hurt by Divine influx, 6849. See also FIRE. When the wise ancients thought of God, they thought of the Divine Humanity as the angels do, 6876. Angelic ideas are alive, because they refer natural things to spiritual, and to such as are of man, 7847. The angels have Divine truth, *ill.* 8192. A number of angels are spoken of as one, and are named as one, such as Michael, etc., denoting the angelic function, *ib.* See GOD. Angels who are in concordant good know each other as if they had been acquainted from infancy, and hence it is that the truths appertaining to man acknowledge and conjoin themselves, 9079. Angelic wisdom is ineffable, *ill.* and from experience, 9094. The angels comprehend and see innumerable things, whilst man does not even know that such things are, still less what they are, 9176, end. The Lord is an Angel, and is called an angel as to the Divine Humanity, shown briefly 9303. The angels are forms of love and charity, 9879. Every man, angel, and spirit is such as his love is, *ill.* 10,177. An angel, in the supreme sense, is the Lord as to the Divine Humanity, and is the Divine of the Lord pertaining to angels and men, very briefly shown 10,528. The man who receives the Divine is also called an angel, *sh. ib.*

ANGER signifies a receding from charity, 357. Wrath and anger denote repugnances and also punishments; wrath is predicated of what is true and false, but anger of what is good and evil, 3614. Anger denotes indignation, in which there is nothing of anger, 3909. Zeal has good in it, anger evil, 4164. Anger denotes aversion, the reason, 5034. Anger denotes aversion and assault, *sh.* 5798. Anger also is attributed to God, but it pertains to man, *sh. ib.* Anger denotes sadness of spirit or of the understanding, 5887, 5888. Anger is predicated of evil, wrath of falsity, 6358, 6359. The anger of Jehovah denotes clemency and mercy, 6997. The anger of Jehovah denotes punishment and damnation, *sh. ib.*; it also expresses chiding and admonition, *ib.* An inundation of anger expresses temptation, *ib.* Concerning the proper significations of anger, read the whole number, *ib.* Wrath denotes the fury of lusts and the attempt to do violence, with the evil, 8284. Anger is attributed to the Lord, whereas it pertains to man, 8483. The Lord's love and mercy appear to the evil as anger when they are punished,



and that it is thence called anger, *sh.* 8875. Fire denotes anger derived from the affection of evil, *sh.* 9143. Anger is described as being a flame in the understanding, bursting forth from the fire of the will, when the love is assaulted, *ill.* 9144. Anger and evil are from man, and not from the Lord, and still they are attributed to the Lord, quotations adduced, 9306. To be wroth with anger, when predicated of the Lord, denotes aversion on the part of man, *ill.* 10,431. Slow to anger denotes to bear evils long, and it denotes Divine clemency, 10,618. Anger denotes evil, because it is from evil, and it is not from good, thus not from the Lord, although it is attributed to Him, *ill. ib.*

ANIMAL. See BEAST.

ANOINT, to, ANOINTING, OINTMENT. See here what is said concerning OIL. To anoint is to invest with the faculty of representing the Lord as to Divine good, thus of representing the good of love from Him, *sh.* 9954, 10,285. Why they anointed stones, warlike arms, the altar, and similar things, priests, prophets, kings, and themselves, shown and explained, 9954. They anointed themselves with common oil, and not with the oil of holiness, *sh. ib.* The anointed of Jehovah is the Lord as to the Divine Humanity, *sh. ib.* Anointing on the head represented the whole Humanity of the Lord, *sh.* 10,011. By anointing was represented Divine good, and by filling of the hand Divine truth thence derived, and power thence, 10,019. Ointment, and a dealer in ointment, what, 10,264, 10,265. See AROMATICS. To anoint denotes to induce representation, 10,268.

ANSWER, to. When assent is given it denotes what is reciprocal, 2919, 4096; also reception, 2941, 2957. It denotes knowledge, 5255. To answer denotes perception, 5472. To answer and say denotes thought, 6943. Whence it is that to answer denotes what is reciprocal, *sh.* 8340. A Divine answer denotes Divine truth, from which it is given, 8824. To answer upon a cause denotes to pronounce an opinion and to judge, 9252, 9905, where the answers given by Urin and Thummim are treated of.

ANTEDILUVIANS. See FLOOD.

ANTIPODES. Navigation round the globe cannot be comprehended by many, nor how the antipodes stand on their feet, 1378.

ANXIETY. See SAD.

APOLLYON denotes ratiocination from falsities appearing as from truths, and from things philosophical perversely applied, 7643.

APOSTLES. What is signified by the statement that the apostles should sit on twelve thrones to judge the twelve tribes of Israel, 2129. The apostles cannot judge a single thing pertaining to man, *ib.* 2553. The disciples of the Lord represented all who are of the church, 3354. The apostles believed that they were to become great in heaven, 3417. The twelve apostles plainly signified all things of faith, as well its good as its truth, 3488. See TWELVE. The disciples had no other opinion at first concerning the Lord than the Jews at that time had, and at this day have, concerning the Messiah, whom they expect, 3857; and, further, concerning the heavenly kingdom and what is heavenly, than as of an earthly kingdom, *ib.* By the twelve apostles or disciples are signified all things of love and of faith, *sh.* 3858. It is said of the tribes and of

the apostles that they are to judge, but the truths are denoted which are signified by them, 6397.

APPEAR, to. Jehovah appearing to him (Abraham) signifies thought from the Divinity, 3367, 3438.

APPEARANCE. See FALLACY. Appearances of truth, what; are adapted as if they were truths, 1832. In the Word of the Lord are expressions according to appearances, 589, 926, 935, 1838, 1874. The truths of man are appearances, 2196, 2203, 2209, 2242. The doctrine of faith must be clothed with such appearances as belong to human thought and affection, 2719, 2720. There are no pure truths with men, nor even with angels, but in the Lord alone, 3207. The appearances of truth with angels and with men who are in good, are received by the Lord as truths, *ib.* What appearances of truth are; examples, *ib.* end. Truths Divine flow in through the appearances with angels and men, and otherwise they could not at all be apprehended, 3362. The appearances of truth are in a threefold degree, 3357 to 3360, 3362. Truths Divine are in appearances with angels and with men, because things Divine cannot otherwise be apprehended, 3364, 3365. Those appearances are called truths which belong to doctrinals, *ib.* Things rational are appearances of truth, 3368. The appearances of truth are and exist by the influx of truth Divine from the Lord into things rational and thence into things natural, where they are presented as an image of many things together in a mirror; those things which are in heaven, pertaining to the angels, are presented in the world of spirits, hence by representations, *ib.* Appearances are the truths which pertain to man; an example from space or place, 3387. Concerning the appearances of a superior degree, which pertain to the angels, from an example concerning what is eternal, which to them is state, 3404. Even the Lord Himself was in appearances of truth when in the maternal humanity, and He put them off, 3405. The appearances of truth of a higher degree immensely exceed those of a lower in perfection and abundance, *ib.* Appearances of truth, in a lower degree, exemplified by the case of one being said to be made great in heaven, 3417. Representations in the other life are appearances, but alive, thus real, which are from the light of heaven, which is wisdom and life from the Lord; and the things which are in the light of the world are respectively not real, except so far as they are conjoined with those which are of the light of heaven, 3485.

APPERCEPTION. All apperception which is of the natural mind is from the rational, 3525. A general consciousness of truth, 3428, 5141. See PERCEPTION.

APPETITE. It corresponds to the desire of knowing, 4792.

APPROACH, to. See To COME NEAR.

APPROPRIATION. See INFLUX.

ARABIA. See KEDAR.

ARAM. See SYRIA.

ARARAT. The mountains of Ararat denote the light of one who is regenerate, 854, 855.

ARCHITECTURE. Stupendous in the other life, 1627, 1628, 1629.

ARIOCH. What, 1661.

ARISE, to, signifies some elevation, 2401, 2785, 2912, 2927, 4103. To arise signifies elevation; and man is said to be elevated by things spiritual and celestial, 3171, 4103. To arise in the morning early denotes a state of enlightenment, 3458, 3723. To arise denotes elevation into a state of light, 4881, 6010. To arise denotes elucidation, 6010. To rise in the morning denotes elevation to attention, when concerning the evil, 7435. To rise in the morning denotes also to be elevated to heaven, and in the opposite sense, to be depressed to hell, 10,413. See MORNING; see also TO BE ELEVATED, and To go up.

ARISTOTLE. Of the scholastic and metaphysical philosophers, with several things concerning Aristotle, 4658. The thought of Aristotle respecting the Supreme Being, respecting the Lord, and concerning the spirit of man, *ib.* Concerning the woman seen by Aristotle, *ib.*

ARK. What an ark means, 639. It denotes where anything is stored up, thus concealment, hence the ark of the testimony, because the law was therein, 6596. A coffer or little ark denotes that in which anything is enclosed, 6723. Moses, when an infant, was put in a little ark, because he represented the Divine law, and the Lord as to the Divine law, *ib.* A coffer of bulrush denotes a something mean, but still derived from truth, *ib.* 6732. The tent and the ark represented heaven where the Lord is, 9457, 9481. The ark denotes the inmost heaven where the Lord is, 9485, 10,269.

ARKITES. What, 1205.

ARM. It denotes power, 878. A naked arm in the other life, of how great power, *ib.* end. A stretched-out arm denotes Divine power, 7205. In the greatness of His arm denotes from all power, 8319.

ARMS. Arms of war signify the things which are of spiritual combat, 2686. See WEAPONS, ARROWS, DARTS, QUIVER, BOW.

ARMY. Armies signify truths, and in the opposite sense, falsities, because combat is waged by them, *sh.* 3448. Jehovah Zebaoth, or of armies, is so called from Divine truths, and because He alone fights for man, *ib.* According to armies denotes according to the genera and species of good in truths, 7236. The sons of Israel were distinguished into armies, that they might represent the Lord's kingdom as to goods and truths, *ib.* The armies of Jehovah denote goods and truths, *sh.* 7988. Angels are called the armies of Jehovah, so also are the sun, the moon, and the stars, and the Lord is therefore called Jehovah of armies, *sh. ib.* Armies denote that they are distinguished as to the quality of good derived from truth, 8019. The armies of Pharaoh denote falsities derived from evils, thus they who are in faith alone, and in the life of evil, 8138. The horses of Pharaoh and of the Egyptians denote scientifics grounded in a perverse understanding; his horsemen, reasonings thence derived; his chariots, the doctrinals of what is false, his armies, his falsities themselves, 8146, 8148. See EGYPT, HORSE, CHARIOT, BOW, WAR, SWORD, SHIELD, ENEMY.

AROMATICS or SPICES. The aromatics, gum and stacte, denote interior natural truths, 4748. Aromatic wax denotes the truth of interior natural good, 5621. As aromatics signified the truth of good, they were applied to a holy use, as frankincense in perfumes in the oil of anointing, *ib.* Aromatics denote interior



truths, whence the oil of anointing was made aromatic, 9474; and the perfumes thence, *ib.* See also INCENSE and FRANKINCENSE. The aromatic of the oil of anointing signifies the gratefulness of internal truth, and the aromatic of incense the gratefulness of external truth, *ib.* end. Aromatics denote interior truths which are grateful, *ill.* and *sh.* 10,199. The aromatics, from which was the oil of anointing, pertain to the celestial class, 10,254. Those aromatics denote celestial perceptions and affections, *ib.* Ointment of ointment, or aromatic of aromatic, denotes in all things general and particular, 10,264. The work of a maker of ointment or of aromatics, when it relates to the Lord, denotes the influx and operation of the Divine itself, 10,265. The aromatics of incense denote the affections of truth derived from good in worship, 10,291; and they pertain to the spiritual class, 10,295.

ARPHAXAD. What, 1230, 1339, 1341.

ARROW. See Bow.

ARSENALS. Arsenals denote truth combating against falses, and in the opposite sense, falsity combating against truth, 6661.

ART. Arts of magicians unknown in the world, 831.

ARTIFICER denotes one who is wise, intelligent, knowing, 424.

ASHES. Ashes or embers of the furnace denote the falsities of lusts, 7519, 7520. Ashes denote falsity from the evil of lusts, 7520. Ashes of the altar denote things which are to be removed after uses, lest they should oppose other uses, *sh.* 9723.

ASKENAS. What, 1154.

ASKING, TO ASK, denotes to inquire, 3385. And it denotes to perceive the thought of another, 5597, 5800. Why men are asked by the Lord, when yet He knows all things, 2693, and *sh.* 6132; to ask Jehovah, when it relates to the Lord, denotes a state of communication, 3291. Asking, in the sense of the letter, in the supreme sense denotes acknowledgment, 4358; and prediction, 5168; also acknowledgment from perception, 6250. To ask Jehovah denotes to be instructed in the truths and goods of the church and of worship, 10,548.

ASS, HE AND SHE. What, 1486. Truth natural is a he-ass, and truth rational is a mule, *sh.* 2781. The son of a she-ass denotes truth rational, *ib.* Judges rode on she-asses, their sons on young asses, a king on a she-mule, his sons on mules, *ib.* What is meant by the Lord riding on a she-ass and a colt, *ib.* A he-ass denotes what is scientific, 5492. He-asses, when they serve for riding on, denote rational truth, because it is a badge of judgment and of royalty; but he-asses, which served to carry burdens, denote scientifics, 5741. He-asses denote scientifics, 5958; also she-asses, 5959. A bony ass denotes the lowest service, 6389. To ride upon a he-ass denotes the interior things of intelligence, 7024. The first-born of an ass denotes the mere natural mind, 8078. A he-ass denotes the natural mind, *ib.* Explained how the Lord's riding upon a she-ass was a badge of the supreme judgment and of a kingdom, 9212. What is meant by ploughing with an ox and an ass together, 10,669.

ASSA. What, 1210.

ASYLUM. They who, by falsities of religion which they had believed to be true, have hurt any one as to spiritual life, were represented by those who fled to an asylum, *sh.* 9011.

**ATMOSPHERES.** The sons of the Most Ancient Church have delightful atmospheres, 1116. Adamantine auras of precious stones, of pearls, of flowers, of infants, 1621. Most beautiful atmospheres encompass infants, 2297. There are forces acting from within and from without into all forms and substances, and the forces acting from within are alive, and the forces from without not alive, but they correspond to each other, 3628.

**ATTRACTION.** The life which is from the Lord appears attractive, *ill.* and *sh.* 8604. And all love appears attractive, *ib.*

**AURA.** See **ATMOSPHERE.**

**AUTHORITY.** The sphere of authority of a certain one born to dignity, 1507. The sphere of authority is tempered with goodness, and honour is shown to those that are born in authority, 1508.

**AVARICE.** Of the sordidly avaricious and their hells; they are infested with mice, 938, 954. They are where there are excoriated hogs, 939. Of the Jews and the robbers in the wilderness, 940. They who are in filthy avarice are in the love of self more than others, although they do not outwardly appear so; and hence they are against all good whatsoever, 4751. The avaricious in the higher part of the stomach infuse anxieties, 6202.

**AVERT, to.** See **To TURN.**

**AWAKE, to.** denotes to be enlightened, 3715, 5208, 5218.

**AZZAH.** What, 1210, 1211.

## B.

**BABYLON** denotes worship, the externals of which appear holy, but its internals are profane, 1183. What is meant by Babel, 1283, 1295, 1304, 1306, 1307, 1308, 1321, 1322, especially 1326. Babylon also denotes what vastates, 1327 at the close. Babylon denotes the profanation of good, and Chaldaea the profanation of truth; thus those who in the love of self institute worship, and regard themselves in worship as an end; which worship is for the sake of self and the love of rule, that holy goods may serve as means. Chaldaea signifies worship from what is not true, 1327. But see much on this subject in the "Apocalypse Revealed," where Babylon is treated of.

**BACK.** To go after them, when concerning the Divine Being, denotes to defend the will, lest it should be infested by those who are from the back, 8194. It denotes the will of man, from correspondence with the Grand Man or heaven, *ib.*

**BACK PARTS OF JEHOVAH.** They denote the externals of the Word, of the church, and of worship, 10,584. They who deny the Word do not see the back parts of Jehovah, *ib.*

**BACKWARDS.** What is meant by backwards, 248. What is meant by looking back, 2454. What by returning back to take a garment; it denotes to turn from the good of truth, in which is truth, to the doctrine of truth, 3652. To look back denotes to look from good, in which there is what is celestial, to the doctrinals of faith; and thus to leave good, 5865, end, 5897 near the end, 7857, 7923. An explanation of what is meant by looking from good to truth, and what from truth to good; one is the inverse of the other; and to look from good is according to the order of heaven, and then

the Lord has rest, and man has rest, 8505, 8506, 8510. He who is led of the Lord by good lives according to Divine order, thus in the Lord, 8512. Man ought not to turn away from good to truth, *ib.* 8516, 10,184. To go backwards denotes to be in evil, *sh.* 10,584.

**BADGER.** The skins of badgers denote exterior goods, 9471.

**BAKER.** In the internal sense it denotes things sensual, subject to the will part, whence, 5078, 5082.

**BALAAM.** Concerning Balaam, see 1343, end. Amongst various nations there was Divine prophecy, exemplified by Balaam, 2898.

**BALDNESS.** Baldness denotes that there is no truth, *sh.* 3301. See **HAIR.** It denotes deprivation of the intelligence of truth, and of the wisdom of good, *sh.* 9960. How they appear in the other life, 2492.

**BAPTISM.** See **INUNDATION.** A representation of baptism to infants, 2299. What is meant by baptism, briefly, 2902, end. Baptism at this day denotes initiation into the church, and into the things which belong to the church; and it denotes initiation into regeneration, and into the things which belong to regeneration, 4255. Baptism signifies regeneration; and since this is effected by spiritual combats, it also signifies temptation, 5120, end. Washings formerly, and baptism at this day, signify regeneration by the truths of faith, because waters denote the truths of faith, 9088. Washing denotes purification; but total washing of the whole body denotes regeneration, which is called baptizing, *sh.* 10,239. The baptizing of the Lord was a representative of the Lord's glorification by temptations, *ib.* The Lord's washing the feet of the disciples (John xiii. 5-18) is explained, 10,243. Doctrine concerning baptism, 10,386-10,392. It is a sign that man belongs to the church, and a memorial that he is to be regenerated by the truths of faith and by a life according to them, 10,386, 10,387, 10,388. The waters of baptism signify temptations, 10,389. Since baptism is for a sign and a memorial, therefore man may be baptized when an infant, and also when an adult, 10,390. Baptism does not give faith nor salvation, but it testifies concerning them, if any one is being regenerated, 10,391. An explanation of Mark xvi. 16. Baptism denotes regeneration from the Lord by truths from the Word, 10,392.

**BARED.** What, 1958.

**BARLEY** denotes the good of the natural or external man, *sh.* 7602.

**BARREN.** What, 3857. Truths were not received, *ib.* The reason why the barren called themselves dead was because they had not truths and goods, which are meant by sons and daughters, 3908. Barren denotes to have no life from truth and good, *sh.* 9325. The barren also denote the nations who are not in good, because not in truths, and still desire truths that they may be in good, *sh. ib.* Barren, in a spiritual sense, denotes not to enjoy spiritual life, which is the life of truth from good, *ib.* Therefore the wives, who did not bear children called themselves dead, 3908.

**BASIS** denotes support by the truth of faith from good, 9643. The basis of the laver, in which purification was effected, denotes the good of the ultimate of the natural mind, represented by the ten bases near the temple of Solomon, etc., explained, 10,236.

**BASKET** denotes the will as containing good, 5144. Baskets



bored through denote the things of the will without termination in the midst, 5145. A basket denotes sensual delight, and is predicated of good ; and a cup denotes the sensual scientific which is the ultimate, and is predicated of truths, 9996.

BEAM. The shadow of a beam (or roof), what, 2367.

BEAR, TO. See TO BRING FORTH.

BEARD. Before the Flood they believed that the Lord would come, but old and bearded ; hence the religious reverence for the beard, 1124. The beard denotes sensual scientifics which are ultimate truths, 9960.

BEAST. Beasts denote lusts, and also affections ; evil with the evil, and good with the good, 45, 46, 142, 143, 246, 714, 715, 719, 774, 776, 987. In the sacrifices they signified celestial and spiritual things, 1823. They live according to order, but not man, 637. Evil beasts signify evil affections, 719. Influx into the lives of beasts is known, 1633. Beasts in the Word and in rituals denote the goods and truths with man, and whence this is, 2179. They denote goods, 2180. There are beasts which signify things of the will, and which signify things of the understanding, of man, what they are, 2781. Beasts of various kinds are represented when the angels converse about affections ; beautiful, tame, and useful animals, when about good affections ; hideous, fierce, and useless animals, when about evil affections, 3218. Tame and useful beasts signify the celestial things which belong to good, and the spiritual things which belong to truth, *sh.* 3518 ; especially in sacrifices, 3519. There is an influx out of the spiritual world into the souls of brutes and their bodies, but it is diversely received, 3646. Of certain spirits who, like beasts, had little of life, and life was inspired into them by the angels, 3647. Man has connection with the Lord, more than the beasts have, and hence he cannot die, 4525. That beasts denote affections, is from representatives in the spiritual world, 5198. Beasts are in the order of their nature, and on this account there is a general influx into them from the spiritual world, 5850. All scientifics are in loves, illustrated by the case of beasts, 6323. Inasmuch as man is more excellent than the beasts, therefore man and beast denote interior and exterior cupidity, and interior and exterior good or evil, *sh.* 7523. From man even to beast denotes evil lusts interior and exterior, 7872. Beasts signify such things as are of affection and inclination, illustrated by representatives in heaven, 9090. A beast of burden denotes what is foolish and little conscious, 9140. The distinction between beasts and man ; man has an internal mind which can be elevated to the Lord, see external things in itself, think of things Divine, and be conjoined with the Lord, and thus live for ever, 9231. Beasts signified affections and inclinations, such as man has in common with them, and on this account they were applied in sacrifices, *sh.* and *ill.* 9280.

BEAST OF BURDEN. See BEAST.

BEAUTY. Everything beautiful is from good in which there is innocence, 553, 3080, 4985, 5199. Hence the beauty of the angels is ineffable, because they are recipient of truth originating in good from the Lord, 4985. Angels are forms of love and charity, and love and charity are brightly typified in their faces, 3804, 4735, 4797,

5199, 5530, 9879, 10,177. And they are forms of heaven, 5199. But what this form of heaven is, 4040-4043, 6607, 9877. Old women who have lived well, on entering heaven return to the flower of their youth, and become beauties, 553. When mention is made in the Word of beautiful in form, and beautiful in aspect, form has reference to the inmost being of a thing, thus to good, aspect to what exists thence derived, thus to truth, 3821, 4985, 5199.

BED. It denotes the natural mind, *sh.* 6188. The head of the bed denotes the interior natural mind, *ib.* To sit upon a bed denotes to turn oneself to the natural mind, 6226. A bed is attributed to Jacob, and when Jacob is thought of there appears a bed with a man in it, because a bed denotes the natural mind, and so does Jacob, 6463. A bed denotes what is inmost, when, 7354. A bed denotes the natural mind because it is serviceable to the spiritual, the reason, 6188.

BED-CHAMBER. See HOUSE.

BEERLAHAIROI denotes Divine good rational born from Divine truth, 3194. It also denotes Divine light, 3261.

BEERSHEBA denotes the state and quality of doctrine, namely, it is Divine to which human rational things are adjoined, 2614, 2723. It denotes the doctrine of charity and of faith, 2858, 2859. It denotes doctrine, 3436, 3466. It denotes charity and faith, 5997.

BEGINNING. What is meant by beginning, namely, the most ancient time, or the first time during man's regeneration, 16. See PRINCIPLE.

BEHIND. See BACK.

BEING. What is the difference between BEING and EXISTENCE, 2621. What is meant by state as to BEING, and as to EXISTENCE, 3938. The being of a thing is the good of love, because it conjoins, and the nonbeing where there is disjunction, *ill.* 5002. The Divine BEING is the Divinity itself, the Divine EXISTENCE is the Humanity of the Lord, and when the Divine Humanity of the Lord was made the Divine BEING, the Divine EXISTENCE is the Divine Truth proceeding from Him, 6880. What is eternal is, and what is temporal respectively is NOT, 8939. BEING is of the will, and EXISTENCE of the understanding thence, 9282. See WILL.

BELLS. What they signify in the Word; they denote all things of doctrine and worship passing to those who belong to the church, 9921.

BELLY. What is signified by the serpent walking on the belly, 247, 248. The fruit of the belly, what, 3911. See TO BRING FORTH.

BELT. See GIRDLE.

BEND, to. See TO BOW.

BENJAMIN denotes the spiritual-celestial man; but Joseph the celestial-spiritual, 3969: or Benjamin denotes faith in which is charity, or truth in which is good; Joseph charity from which is faith, or good from which is truth, *ib.* Benjamin denotes the spiritual which belongs to the celestial, Joseph the celestial which belongs to the spiritual, *sh.* 4592. Joseph denotes the celestial of the spiritual, *ib.* Benjamin denotes a medium, 4511, of which see also 5413, 5443. He denotes interior truth, 5600, 5631. He denotes a spiritual medium, 5639. He denotes what is internal, as being a

medium; from the celestial of the spiritual as a father, and from the natural as a mother, 5685, 5686. As a medium, that he was born after all, on which subject see 5688. He denotes new truth, 5804, 5806, 5809, 5812, 5816, 5830. He denotes a medium, and why, and he denotes interior truth, *sh.* 5843. He denotes a conjoining medium, and how this partakes of both, 5822. Benjamin denotes the truth of spiritual good, and of the spiritual church, which is Joseph, 6440. Joseph and Benjamin denote the uniting medium represented by the veil, 9671.

**BEREAVED.** When applied to the church, it denotes to be deprived of its truths, 5536, 5632.

**BERYL.** Beryl, onyx, and jasper denote the spiritual love of truth, or the external good of the spiritual kingdom, 9872.

**BETHEL.** What, 1450, 1451, 1453, 1557. It denotes the knowledge of things celestial, 1451. It denotes good in the ultimate of order, 3729. The God of Bethel denotes the Divinity in the natural humanity, 4089, 4539. Bethel denotes the knowledges of good and of truth, specifically the natural mind wherein things interior terminate, 4539. El-Bethel denotes a holy natural state, and the Divine Natural Humanity, 4559, 4560.

**BETHLEHEM** denotes the spiritual of the celestial in a new state; Ephratah in a former state, 4594.

**BETHUEL.** It denotes the good belonging to the nations of the first class, 2865, 3665, 3778.

**BEZALEEL**, who did works; he denotes those who are in the good of love, amongst whom the church is about to be established, 10,329.

**BILHAH**, the handmaid of Rachel, denotes exterior affections serving for mediums, 3849.

**BINDING TOGETHER.** See **BUNDLE**.

**BIRD, FOWL.** Birds denote things rational and intellectual, 40, 745, 776, 991. They denote phantasies and falsities, 778, 866, 988. Why the birds were not divided in sacrifices, 1832, end. They are presented when the angels converse upon knowledges, ideas, and influx, 3219. A vision in which obscure and deformed birds are presented, also noble and beautiful, when there was discourse about influx of thoughts, and when some spirits who were in falsities fell down from an angelic society, *ib.* Birds denote the things which are of the understanding, as thoughts, ideas, reasons, thus truths and falsities, 5149, 7441. Of the noxious flying thing amongst the Egyptians, 7441. See **INSECT**. Of a beautiful bird, which signified the inhabitants of Mars, 7620, 7621, 7622. See **MARS**.

**BIRTH.** See **TO BRING FORTH, NATIVITY**.

**BITTER, or BITTERNESS.** They denote things undelightful, and they denote the undelightful things of temptations, *sh.* 7854. What is bitter denotes what is undelightful, 8349.

**BLACK.** The sordidly avaricious, when they are excoriated like hogs, from being black become white, 939. In the habitation of dragons were seen blacks, 950. One who supposed he had lived holily without works of charity became black, 952. Black denotes evil, specifically the selfhood of man, 3993, 3994. Black in lambs denotes the selfhood of innocence, of which, 3994, 4001.



**BLADDER.** Of the correspondence of the kidneys, of the ureters, and of the bladder, 5380-5386. See **KIDNEYS**. The functions of those who constitute the sphincter of the bladder or ureters, 5389.

**BLASPHEMY.** They who in heart deny the Word blaspheme it, *sh.* 9222. See **TO CURSE**. Blasphemy, which is from the understanding, and that which is from the will, *ib.* See also 9321.

**BLESS, to.** What is meant by being blessed, 981, 1731. What by blessing, 1096, 1420, 1422. What by the blessed of Jehovah, 1096, 1422, 3119. To bless denotes also to be made fruitful from the affection of truth, 2846. To be blessed denotes to be disposed in spiritual and celestial order, 3017. The blessed of Jehovah denotes Divine good ; and it denotes also the Divine truth thence, 3141. To bless, when we bid farewell to one who is parting from us, denotes to wish him all prosperity, 3185. The prayer "God bless" denotes a beginning, 3260. To be blessed of Jehovah denotes to be enriched with every good of love, 3406. To bless denotes conjunction, 3504, 3514, 3530, 3565, 3584. To bless denotes joy, 4216. To bless denotes that it was so done, 4309. Blessing signifies love and charity from the Lord, and hence various things which are consequent, and increase in good and truth, 4981. To bless denotes a wish for conjunction, and the fructification thence, 6091, 6099. Blessing denotes prediction, 6230, *sh.* 6254. To bless denotes foresight and providence, 6268. It denotes to intercede, 7963. The blessed of Jehovah denotes all good from the Lord, 8674. Blessing denotes happiness to eternity, which is not what it is in time, *ill.* 8939. Blessing denotes the reception of Divine truth, and by it conjunction with the Lord, 10,495.

**BLESSEDNESS**, from which Asher was called, in the supreme sense denotes eternity, in the inmost sense the happiness of eternal life, and in the external the delights of the affections, 3938, 3939.

**BLIND.** Blindness is predicated of those who are in falsities, and of those who are in ignorance, *sh.* 2383. Blind denotes a want of faith by reason of a want of knowledges, and in the Word it denotes those who are in ignorance of truth, because out of the church, but who, being instructed, receive faith, in some measure, *sh.* 6990. It denotes not having faith by knowledges, *ib.*

**BLOOD** denotes holiness, charity, love, the Lord Himself, 1001. Blood crying denotes guilt, 376. Blood denotes violence offered to charity and all evil, 374, 1005. The eating of blood denotes profanation, 1003. The cruel and the violent in the other life are delighted to see blood, 954. Blood denotes holy truth proceeding from the Lord, and, in the opposite sense, truth falsified and profaned, *sh.* 4735, 4978, 7317, 7326. Blood being inquired into denotes remorse of conscience, 5476. Blood of grapes denotes Divine good from the Divine love of the Lord, 6378. Blood denotes holy truth which belongs to the good of innocence, 7846. Blood denotes Divine truth of Divine good, which is from the Lord's Divine Humanity, and what is reciprocal on the part of man, 7851. See **SUPPER**. The blood of a lamb denotes the truth which belongs to the good of innocence, 7846, 7877. Blood denotes Divine truth, *sh.* 9127. To pour out blood denotes to offer violence to Divine truth and good, *sh. ib.* The blood of the Lord poured out with water, what, *ib.* end. Blood

denotes Divine truth proceeding from the Lord, *sh.* 9393. Blood denotes Divine truth, and this is the Lord's blood, 10,026, 10,033. The blood sprinkled upon the altar round about, and at the foundation of the altar, signifies the conjunction of Divine truth with Divine good in the Lord, 10,047. What is meant by the Lord redeeming man by His blood, in the external sense, the internal, and the inmost; it involves that He subdued the hells, and brought all things in the heavens into order, and that man could not otherwise be saved, 10,152; and that this was done by His Divine Humanity, *sh.* *ib.* Blood denotes Divine truth, cited, 10,204. Blood denotes the intellectual selfhood, and flesh denotes the will selfhood, 10,283.

BLUE. The angels of the planet Jupiter are clothed in blue, and blue is loved by them, 8030. It is twofold, from what is red or flaming, and from what is white or lucid; what is from red or flaming is the celestial love of truth, or the external of the good of the celestial kingdom; but what is from white or lucid is the spiritual love of good, or the internal good of the spiritual kingdom, 9868, 9870.

BLUE. It denotes the celestial love of truth, purple the celestial love of good, *sh.* 9466. Blue, purple, double-dyed, and fine linen woven together denote the good of charity and of faith, *ill.* 9687, 9833.

BODY. Man is regenerated that things external may comply with things internal, 911, 913. What is meant by being withdrawn from the body, or by a person being ignorant whether he be in the body or out of the body, 1883. There is a resemblance of the soul and body in everything pertaining to man, 1910. All things which are in the human body represent the spiritual things which are in the Lord's kingdom, 2996, 2998. See REPRESENTATIONS. The thoughts and discourse of the angels are as the interior things in the body in respect to the outward form of the body, 3342, *seq.* Of spirits who appear as corporeal, they are those who have had respect to themselves in all things, 4220. The corporeal mind, viewed in itself, is a receptacle of sensations, thus also together with them it is a living corporeal form, 5077. Man does not rise again with his body, but he rises again immediately after death, and then he is in a body, *ill.* 5078. The state of his body in the other life is described as to its quality, 5079. The things pertaining to man, which pass from the thought to the speech, and from the will into act, thus into the body, flow according to general influx by correspondences, 5862. The corporeal mind of man appears to spirits as a black mass, but the corporeal mind of those who are in the good of faith appears as woody, from experience, 5865. There are spirits who appear of a gross body, and they are those who have entirely confirmed themselves against what is Divine, and have thus closed their interiors, 5991. The corporeal parts of man are ruled from general influx, 5990. Body denotes the good of love, *ill.* and *sh.* 6135. Body denotes a receptacle of good, *ib.* There is a general influx into the actions and speech of the body, 6192, 6211. Worldly thoughts and things of the body disperse heavenly ideas, from experience, 6309. Of corporeal spirits, 6318. There is a correspondence of the gestures of the body with the affections of the mind, 7596. To come in the body, when it is said of servants, denotes with truth without delight, 8977, 8978,

8984. From the head through the neck into the body corresponds to the influx of the celestial kingdom into the spiritual, 9913, 9914. The soul is the inmost being of the life of man, the body its outward manifestation, 10,823.

BOIL. What is boiled in waters denotes what comes forth from the truths of faith, *sh.* 7857. To boil and seethe on the sixth day for the Sabbath denotes preparation for conjunction, 8496; to boil for the conjunction of good, and to seethe for the conjunction of truth, *sh. ib.* To boil flesh denotes to prepare for use of life, *sh.* 10,105. Boiled with waters denotes what is from the doctrine of truth, 7857. A pot denotes doctrine, 10,105.

BOND. See CONSCIENCE. They who are without conscience are ruled by external bonds, 1077, 1080, 1835. These bonds are of no avail in the other life, however a man has lived according to them, 1835. What external bonds are, and that they are taken away in the other life, 1944, 2126. When they are taken away there are some who rage against innocence, 2126. What the bonds of the neck are, 3542. See NECK. All affections are bonds, and they are external and internal, 3835. Unless the Lord ruled the evil by external bonds they would all become insane, and the human race would perish, 4217. They who are in external bonds can well perform the more eminent duties, and they do good from those bonds, concerning which, 6207. Internal bonds are the affections of truth and good, and external bonds are the loves of self and of the world, 9096.

BONE. The bone of the breast or the rib denotes the selfhood, 147, 148, 149. What is meant by bone of bones and flesh of flesh, 157. "My bone and my flesh" denotes conjunction as to truths and goods, *ib.* 3812, end. Bones denote the intellectual selfhood, or the selfhood as to truth, and in a peculiar sense Divine truth, which is the Selfhood of the Lord, 3812. Concerning those in the Grand Man to whom the bones correspond, 5560-5564. They who constitute the bones denote those who have little spiritual life, 5560, 5561. They are such as have been evil, but still had remains of good after several ages of vastation, 5561. They who are as the bones have general thought, almost indeterminate, 5562. Pains are felt in various parts of the skull, arising from falsities grounded in lusts, whence, 5563. The bones denote the ultimate of the church, thus they are representative, concerning which, 6592. Not to break a bone of the paschal lamb denotes that what is scientific shall be entire, 8005. Scientifics in what is spiritual, are as bones in the body, *ib.*

BOOK. The interior memory is the book of life, 2474. The Ancient Church had historical and prophetic books; the former were called the Wars of Jehovah, and the latter Prophetic Enunciations, cited by Moses, 2686. To write in a book denotes to remember, *sh.* 8620. The book of life is the interior memory, because on it are inscribed the things of the will, 9386. The book of life denotes what is internal, and the things which are said to be written there are those which are from the Lord, *ill.* and *sh.* 10,505. To be blotted out of the book of life denotes to perish as to spiritual life, *ib.* 10,506.

BORDER. It denotes termination from good, to prevent the good being approached and hurt by the evil, 9492.



**BORDER.** In every border denotes as far as truth which is from good extends itself, 8063. To enlarge the border denotes the multiplication and extension of truth from good, 10,675.

**BORDERS OF A GARMENT.** They denote the extremes where what is natural is, and the borders of a robe denote the extremes of the spiritual kingdom, *sh.* 9917.

**BORN, TO BE.** See **NATIVITY.**

**BORN IN THE HOUSE.** What, 1708.

**BORROW AND LEND, TO.** It denotes to communicate the goods of heaven from the affection of charity; and also the good things of the Word according to the laws of charity, *ill.* and *sh.* 9174. To lend denotes instruction, 9209.

**BORROW, TO, and TO LEND.** See **TO BORROW.**

**BOSOM.** The bosom denotes that which is peculiar to man, thus the selfhood and appropriation by love, *sh.* 6960.

**BOUND.** See **PRISON** and **PIT.** What is meant by being bound in prison, *sh.* 5037. To be bound denotes to be separated, 5452. The bound in a pit denote the spiritual, who before the coming of the Lord were detained in the lower earth, and were afterwards liberated and elevated into heaven, 6854.

**BOW.** It denotes the doctrine of truth, and arrows, darts, weapons, denote the doctrinals of truth, and in the opposite sense, falsities, *sh.* 2680, 2709. A shooter of a bow denotes a man of the spiritual church, 2686, 2709. A shooter of a bow denotes a spiritual man, and in the opposite sense those who assault him, 6422. To be thrust through with darts denotes to perish as to spiritual good, 8800.

**BOW-DOWN, TO.** It is an effect of humiliation, 2153. It also denotes to rejoice and be glad, 2927, 2950, 3118.

**BOW-HIMSELF, TO.** When it is predicated of a lion, it denotes to put himself into ability, 6369.

**BOWELS.** What is meant by bowels and coming forth from the bowels, 1803. To come forth from the womb and from the loins is predicated of good, and to be separated from the bowels is predicated of truth, 3294. Of the correspondence of the bowels with the Grand Man, 5171-5189.

**BOWL or CUP.** It denotes the truth of faith which is from the good of charity, and in the opposite sense falsity productive of evil, and also falsity derived from evil, *sh.* 5120. Bowls like unto almonds denote scientific truths grounded in good, 9557. A bowl or cup denotes what is sensual scientific, and is predicated of truth, but a basket denotes sensual delight, and is predicated of good, 9996.

**BOWL.** It denotes the good of the natural mind, 7920; and the natural mind, 7922.

**BOY.** See **INFANT.** What a little boy is, 430. The education of boys is at this day very bad, from experience of boys fighting, to which they are incited by their parents, 2309. Boys signify various things, as the rational mind, 2782. And the rational Divine, in a certain state, 2793. A boy denotes the first state of the church, 4672. A boy denotes innocence of the degree which is called guiltless, *sh.* 5236. Boys denote the simple, when they are joined to old men, 7661.

BOZRAH. 4650.

BRACELETS. Both an ornament for the nose and bracelets were to be given to the bride; the former was to be set on the nose, the latter on the hands; and the ornament on the nose signified good, bracelets truth, and a bride the church, 3103, 3105. Bracelets on the arm of a king represented and signified Divine truth, from which is power, 3105.

BRAIN. The operation of heaven into the brain was observed; and the left part of the brain is for things rational or intellectual, 3884. Of the Grand Man, and correspondence with the cerebrum and cerebellum, 4039-4055. All things in the brain are according to a heavenly form, 4040-4042. According to that form there are gyrations and circumsolutions in the brain, 4041. The reason of this is that through man alone there is descent from the heavens into the world, and ascent from the world into the heavens, 4042. In the heavens there are heavens and societies which have reference to the cerebrum and cerebellum, in general and in parts, 4045. The quality of those which have reference to the dura mater, 4046. The quality of those which have reference to the pia mater, 4047. The quality of those which have reference to the sines, and the longitudinal sine, 4048. The quality of those which have reference to the ventricles, 4049. The quality of those which have reference to the infundibulum, from representations, 4050. The quality of those which have reference to the isthmus and heaps of glands, 4051. They who are in the will of good, and thence are good, have reference to the cortical substances, and they who are in the understanding of truth, and thence are affections, have reference to the fibres, 4052. The right part of the brain is for those who are in the will of good, and the left part for those who are in the understanding of truth, *ib.* As in heaven there is a sphere of ends, so in the brain; and there are societies which only have for an end the pleasures of friendship, of which, 4054. In what manner the fibres of the cerebellum and of the cerebrum have moved themselves as to the face, 4326. Concerning those who have reference to the viscous excretions of the brain; they enter into the chambers of the brain, even into the spinal marrow, and induce insanities and death, from experience, 5717. Of what quality they are, and whence, *ib.* Of those who have reference to the gross phlegm of the brain, 5718. See DISEASE. Of the viscous things of the brain, wherein is anything vital, the conscientious have reference to them, of whom, see 5724. The left part of the brain is for truths and falsities, but the right for good and evil, 5725. The inhabitants of Mars have reference to the medium between the cerebrum and the cerebellum, 7480, 7481. The inhabitants who love knowledges, and not a life according to them, have reference to the interior membrane of the skull, and they who are accustomed to speak without affection, and to withdraw thoughts from others, have reference to that membrane, when it becomes bony, 7748.

BRAMBLE. It denotes scientific truth, 6832, 6833, 6834.

BRASS. It denotes natural good, 425, 1551.

BREACH. It denotes falsity, by the separation of truth from good, and hurt thence derived, 4926, 9163, end.

BREACH. See To BREAK.

BREAD. What the bread and wine are in the Sacred Supper, 1798. Bread denotes everything celestial and spiritual, 276, 680, 681. To eat bread in the sweat of the face denotes to hold in aversion, 276. Bread denotes all food in general, *sh.* 2165. The bread in the Holy Supper denotes the Lord, thus everything celestial from love, *ib.* 2177. What is meant by eating together in the Holy Supper, 2187. See To EAT. When man is in what is holy at the Sacred Supper, he has, in such case, correspondence with the angels, 3464. The bread on the table, in the tabernacle, represented celestial and spiritual love, and in it the Lord Himself, 3478. See also To EAT, FEASTS, and FOOD. By bread in the Sacred Supper, and in the Lord's Prayer, the angels perceive the good of love and the Lord, 3735. Bread denotes the flesh of the Lord, and this His Divine good, *sh.* 3813. See FLESH; see also SUPPER. Bread, in the Sacred Supper, signifies the Lord, hence His love towards the human race, and reciprocal love from man, *sh.* 4211, 4217, 4735. To eat bread, in the opposite sense, denotes the appropriation of evil, 4745. Truth, in regard to good, is altogether as water in regard to bread, or as drink in regard to food, in nourishment, 4976. To break bread denotes mutual conjunction by charity, 5405. See To BREAK. Since bread denotes all food, it denotes spiritual life, 6118. Bread denotes the primary principle, which nourishes the soul, whether of those who are in heaven or of those who are in hell, and how the infernals live, 8410. Bread and water are spoken of when all the goods of love and truths of faith are meant, *sh.* 9323. The bread of faces on the table denotes the Lord as to celestial good, 9545. The bread of the sacrifices. See MEAT-OFFERING. Why, amongst the Roman Catholics, bread is given in the Sacred Supper, and not wine, 10,040. See SUPPER. The meat-offering which was bread, and the drink-offering which was wine, signified such things as belong to the church; hence these things in the Sacred Supper, *ill.* 10,137. Bread denotes the good of celestial love, 10,686. Not to eat bread and not to drink water for forty days and nights denotes a state of temptation, *ib.*

BREADTH. What length, breadth, and height are, 650. Length denotes good, breadth truth, 1613. Breadths denote truths, 3433. A land broad of space denotes the extension of truth, which belongs to the church, 4482. Breadth denotes truth, *sh. ib.* Height, length, and breadth denote good, truth, and the holy principle thence proceeding: the reason is, that they are extensions in respect to the Lord, *sh. ib.* Length denotes good, breadth truth, *sh.* 9487; and illustrated by extensions in the heavens, 10,179.

BREAK, to. To break bread was representative and significative of mutual love in the Ancient Church, *ill.* and *sh.* 5405. To be broken, and a breach, denotes the dissipation and hurt of truth and of good, *sh.* 9163.

BREAST. It denotes the good of charity, in the supreme sense the Lord's Divine spiritual mind, 10,087. To lie at the breast, or in the bosom, denotes to be loved, *ib.*; and John lay at the Lord's breast because he represented works of charity, *ib.* See WORKS.

BREASTPLATE. See URIM.

BREECHES OF LINEN. They denote the external of conjugal



love, *ill.* and *sh.* 9959. They denote also protection from the hells, 9962.

**BRIARS.** Briars and thorns denote falsity and lust, 2831. See **THORN.** A pricking briar denotes the falsity of the concupiscences of self-love, and a thorn the falsity of the concupiscences of the love of the world, *sh.* 9144.

**BRICK.** Bricks denote falsities which are devised, 1296. In clay and in bricks denotes on account of the evils which they have invented, 6669. To make brick denotes things fictitious and false, which are injected by the evil, 7113.

**BRIDE, BRIDEGROOM.** See **WIFE, HUSBAND, MAN, and WOMAN.** A bride represents the church, and on this account a necklace and bracelets were given to her, of which, 3103, 3105. The church is compared to a bride; and in ancient time vessels of silver, of gold, and raiment were given to a bride, that truth, good, and their adorning, which are things of the church, might be signified 3164, 3165. The veil, with which brides covered the face when they first saw the bridegroom, denotes the appearances of truth, 3207. The Lord is called Bridegroom, from the affection of good which flows-in from Himself, *ib.* A bridegroom denotes the representative of the church amongst the posterity of Jacob, 7047. To be betrothed denotes agreement and thence conjunction, 8996. Betrothing denotes first conjunction, which is of the internal man without the external, marriage denotes conjunction also of the external, *sh.* 9182. A bridegroom denotes good and a bride truth, *sh. ib.*

**BRING, to.** To bring, when spoken of the Lord, denotes that it may perpetually exist, *sh.* 9737. See **TO MAKE.**

**BRING FORTH, to, TO BEAR, BIRTH.** Birth and conception denote thought and device of the heart, 264. To bring forth denotes to exist, 2621, 2629. To bring forth denotes fruitfulness as to those things which are of doctrine, 2584. See also **NATIVITY, GENERATION, WOMB.** Spiritual conceptions and births are what are signified, 3860, 3868. To bring forth denotes to acknowledge in faith, also in act, 3905, 3915, 3919, 4919. To conceive denotes to receive, and to bring forth denotes to acknowledge, 3919. To bring forth on the knees denotes to acknowledge for their own, 6585. The grief of a woman in labour is the height of grief, and it denotes despair, *sh.* 8313. The things relating to birth signify the things which are of regeneration, *sh.* 9325. Abortion denotes when goods and truths do not succeed in their order, *ib.*

**BROTHER.** Charity is the brother of faith, 367. The internal and external church, also the First and Second Ancient Churches, are brethren, 1222. The good of the rational mind is a brother; truth, a sister, 2508, 2524. Brother is predicated of good, and it is the same as neighbour, 2360. The affection of good and the affection of truth in the natural man are as brother and sister; but the affection of truth in the natural man, called forth into the rational, is as a married woman, 3160. Brother denotes good and also truth, 3303, 6756. A man with a brother denotes the good of truth, 3459. They were called brethren in the church from good, and a change took place when doctrine succeeded instead of life, 3803. A brother denotes one who is related from good, 3815. Brethren denote good

affections, 4131. To set before his brethren and my brethren, that they may judge, denotes judgment from what is just and equitable, 4167. They who are in charity are in conjunction with the Lord, and are called brethren, 4191. Good is relatively lord, and truth a servant; and also they are brethren, 4267. A man to a brother denotes what is mutual, 4725. They are called brethren who are in truths from good; they are also called brethren by the Lord, 5049. All are called brethren by the Lord who have anything of the good of charity from him, 5686, 5692. Brethren denote the truths of the church, 6756. Why the Lord called those brethren who are in good, and they were called brethren who were from Jacob, but all others were called companions; *sh. ib.* The conjunction of good and of truth was represented by two conjugal partners, and by two brothers, but with a difference, 9806. Father, mother, brethren, children, and several other names of relationship, signify goods and truths, also evils and falsities, *sh.* 10,490. Brother and companion denote good and truth, *ib.*

**BROTHER-IN-LAW.** **THE OFFICE OF A BROTHER-IN-LAW.** To perform the office of a brother-in-law denotes to preserve, and to continue what belongs to the church, *sh.* 4834.

**BRUISE, to.** What bruising signifies in the Word, namely, bruising and grinding denoted the disposition of truths into serieses, and the preparation of good, that it may be applied to uses, *sh.* 10,303. See **TO GRIND.** Also 9781, end.

**BUILD, to.** To build a house denotes the increase of good from truth, 4390. To build denotes to raise up that which is fallen, 153.

**BULLOCK.** See **CALF, Ox.**

**BULRUSH.** It denotes what is mean, but still derived from truth, and in the opposite sense, 6723.

**BUNDLES.** See **FASCICLES.**

**BURDEN.** Burdens denote service, 6660. They denote infestations from falsities, 6757. They denote combats, 7104. They denote spiritual combats, 7105.

**BURIAL.** See **TO BURY.**

**BURNT-OFFERING.** See **SACRIFICE.** It denotes Divine worship, 10,143. It denotes purification from evils and falsities, *ib.*

**BURY, to, BURIAL, SEPULCHRE.** To be buried in a good old age, 1854. A sepulchre, in the internal sense of the Word, signifies life or heaven, and in the opposite sense, death or hell; and burial signifies resurrection, thus regeneration; and to be buried signifies resuscitation and resurrection, and why, 2916, 2917, 4621, 5551, 6516, 6554. Hence to be buried signifies regeneration, since he who is regenerated is, as it were, resuscitated and raised from the dead, 2916, 6516, 6554. In like manner, it signifies the establishment of a new church, 6522, 6554. These things are signified by the burial of Abraham, Isaac, and Jacob in the land of Canaan, 6516. To be buried in good old age, what, *ib.* To be buried, in the opposite sense, signifies rejection and damnation, *sh. ib.* 4564, 6246. To go down mourning to the grave denotes to perish, 4785. To be buried denotes an end of representation in one, but continuation in another, in like manner as to die, 3253, 3254, 3256, 3276, 3975, 6302, 6645, 9928, 10,244.

BUS or BUZ. Uz or Buz denote various religious persuasions, 2860.

BUTLER denotes sensual things subordinate and subject to the intellectual part, 5077, 5080.

BUTTER. Butter denotes what is celestial, 2134. Butter, 3527. See OIL.

BUTTERFLY. See WORM and INSECT. A comparison of the state of the blessed with the state of butterflies, 2483. A comparison of the conjugal state with the same, 2758. A representation of the state of spirits in the spiritual world, when they are preparing for heaven, derived from the changes of worms into butterflies, which are then in their heaven, 8848.

BUY, to. It denotes to appropriate, 4397, 5377. Acquisition denotes the good of truth, and buying, truth, 4487. See also SILVER. To buy denotes to appropriate, 5397, 5406, 5410, 5426. To buy denotes redemption, 6458, 6461. Buying of silver, what, 7999. See SILVER. Bought with silver denotes what in the natural mind has been acquired by the spiritual, *ib.*

### C.

CADESH. Cadesh denotes truths and contention about truths, 1678. Cadesh, what, 1958. Cadesh denotes the affection of interior truth proceeding from things rational, 2503.

CAKE. What is signified by meal, fine flour, and cake in sacrifices, 2177. Cake denotes the good of spiritual love, *sh.* 7978. Celestial things in their order were represented by bread, cakes, and wafers, of things unleavened, 9992. Bread, of which was the meat-offering upon the altar together with the burnt-offering and sacrifice, denotes the purification of the celestial man in his inmost part, cake in his internal, and wafer in the external, 9993, 9994.

CALAH. What, 1189.

CALF. What is signified by he-calf, she-goat, and ram, in sacrifices, 1824. What is meant by a she-calf of three years old, 1825. See also Ox. Bullocks or he-calves denote the good of innocence and charity in the external man, *sh.* 9391. In Egypt he-calves and she-calves of gold were the principal idols, on account of their signification, since they denote what is scientific in the natural mind, and several things concerning the he-calf of Egypt, *ib.* The sacrifice of a bullock denotes purification from evils and falsities, which are in the natural man, 9990. Briefly, a bullock denotes the external good of innocence, a sheep the internal, and a lamb the inmost, *sh.* 10,132. A he-calf denotes good in the rational mind, and in the opposite sense, when it was made an idol, it denotes natural and sensual delight, *sh.* 10,407. A bullock, in sacrifices, signified the Divinity in the Lord, and hence what is natural-spiritual in man, 2830.

CALL, to. It denotes to be of such a quality, *sh.* 3421. See also NAME. To call to any one denotes perception of quality, 3659. To call to himself denotes to be willing to be conjoined, 6047. To call any one to himself denotes presence, 6177, 7390. To call to himself, or to call together, denotes to arrange, 6335. To call to any one denotes influx, 6840. To call denotes presence, 7451, 7721; and



it denotes afflux, 7955; and conjunction; and when of things Divine it denotes union, 8761. To call denotes also to choose, 8773.

CALL ON THE NAME OF GOD, to, denotes worship, 2724.

CALLOSITY. The callosities of the memories how they appear in the other life, 2492. Pains are felt in various places of the skull, flowing from falsities and lusts, 5563.

CALNEH. What, 1183.

CAME TO PASS. See IT WAS, TO DO, and DONE. It came to pass involves a new state, 4979, 4987, 5031, 5578; and in the original it is in place of distinctions, *sh.* 4987.

CAMEL. Camels denote general scientifics in the natural man, *sh.* 3048, 3071. Camels, because they denote general scientifics, denote also the things which are in the natural mind of man, and which are serviceable to the spiritual man, 3143, 3145. The straw of a camel denotes scientific truths, 3114, 4156.

CAMP, TO ENCAMP. The camp of God denotes heaven or heavenly order, and encamping denotes arrangement according to that order, 4236. Camp denotes special means for confirming, 4364. To encamp denotes application, 4396. Encamping denotes the arrangement of truth and good which are of the life, 8103, end. It denotes the arrangement of truth and of good to undergo temptations, 8130, 8131, 8155. Camp denotes truths and goods, and in the opposite sense, falsities and evils, 8193, 8196. It denotes the natural mind, 8453. The camp of the sons of Israel in the wilderness denotes heaven and the church; and out of the camp denotes where these are not, and where hell is, *sh.* 10,038. A camp denotes hell, *sh.* 10,546.

CANAAN, CANAANITE. See also LAND. The land of Canaan denotes the Lord's kingdom, 1413, 1437, 1607. The places in the land of Canaan were variously representative, 1585. The borders of the land of Canaan in like manner, 1866. The river of Egypt denotes the extension of things spiritual; the river Euphrates the extension of things celestial, *ib.* The antediluvians were in the land of Canaan, 567. The nations in the land of Canaan signify idolatries, 1205. What is signified by their being expelled, 1868. What by the Canaanite being in the land, 1444. The Canaanite denotes evil, the Perizzite falsity, 1573, 1574. The Jews are Canaanites, 1167, 1200. Canaan, the son of Ham, denotes external worship separate from internal, 1903, 1140, 1141, 1167. The things which were in the land of Canaan were representative according to distance, situation, boundaries, 1585. The land of Canaan denotes the celestial kingdom of the Lord, 1607. The land of Canaan denotes the kingdom of the Lord; in the supreme sense, the Lord's Divine Humanity, because this flows-in into heaven, and makes heaven, 3038. I conversed with the Jews respecting the land of Canaan, that it denotes the Lord's kingdom, 3481. The land of Canaan denotes the Lord, His kingdom, the good of love, and the church, 3705. The Most Ancient Church was in the land of Canaan, and also the Ancient Church, and hence were the representatives of places; and on this account Abraham was ordered to go thither, and the land of Canaan was given to his posterity, that the representatives of a church might be instituted amongst them, 3686, 4447. Great rivers were the last and first boundaries of the

land of Canaan, 4116. To speak the lips of Canaan is to apply oneself to the Divine, what, 4197. The ultimates of the land of Canaan were representative of the ultimates in the kingdom of the Lord, 4240. The land of Canaan denotes the kingdom of the Lord and the church, 4447. The Most Ancient Church was in the land of Canaan, and its remains were with the Hittites and the Hivites, *ib.* 4454. The ancient Hebrew Church was a long time in the land of Canaan, 4516, 4517. Canaanite denotes the church as to good, and Perizzite the church as to truth, so long as the Ancient Church was in the land of Canaan, *ib.* The daughter of a man, a Canaanite, denotes the affection of evil from the falsity of evil, 4818. The church was in the land of Canaan from the most ancient time, on account of the representatives of places, and therefore for the sake of the Word, 5126. The land of Canaan denotes a religious corruption, 5757. It signifies several things, *ib.* The sons of Israel in the land of Canaan represented the church, and the nations there represented things infernal; and on this account it was forbidden to enter into a covenant with them, and they were given to the curse, 6306. In the land of Canaan there were churches from the most ancient times, and the church was continued there, because all things there were representative, and thus the Word could be written there, in all the particulars of which there might be representatives and significatives, 6516. The Canaanite denotes evil from the falsity of evil, 6858. What is signified by the nations in the land of Canaan, 8054. They represented the state of heaven before the coming of the Lord, and afterwards, *ib.* The inhabitants of Canaan denote those who have adulterated good, and have falsified truth, 8317. Land denotes the church, the reason of which that is, the land of Canaan was the church from the most ancient times, 9325. The nations there signified the evils of falsity and the falsity of evil, 9327. The nations of the land of Canaan represented evils and falsities, which cannot be together with the goods and truths which were represented by the sons of Israel, 9320. To be introduced into the land of Canaan denotes to be made a church, by reason that the church was there from the most ancient times, 10,559. In the idea of the angels the land of Canaan is the church, 10,558. The inhabitant of the land denotes a religious persuasion in which is evil, 10,640.

CANAANITE. See CANAAN.

CANDLE. See LAMP and CANDLESTICK.

CANDLESTICK. A representative formed in heaven, 552. It denotes the spiritual heaven, and a lamp denotes faith and intelligence of truth, and the wisdom of good, which are from the Lord alone, *sh.* 9548. Some parts of the candlestick signify things spiritual, 9551. The pipes of the candlestick denote truths derived from good, 9555, 9558, 9561. Various things belonging to the candlestick, as the tongs and the snuff-dishes, signify things purificatory and evacuatorial in the natural mind, 9572. The candlestick represents the Lord as a moon, 9684.

CAPTIVE, CAPTIVITY. A captive in the house of a pit denotes those in the last place, who are in a sensual corporeal state, 7950. Spiritual captivity, what, 7990. See VASTATION. Being led away captive denotes removal from the midst, *ill.* 9164.

CARE. What is meant by care and solicitude for the morrow, and who are in it, and not in it, *ill.* 8478, 8479, end, 8480, end.

CARRIAGES. See CHARIOTS.

CARRY, to, denotes to hold together in a state of good and of truth, thus to exist and subsist, 9500. To carry denotes to exist and subsist, briefly *sh.* 9737. To carry denotes to preserve, 9900.

CARTILAGE. The lunar spirits have reference to the scutiform cartilage, 5564, 9236.

CASSIA denotes inmost truth which is immediately from good, *sh.* 10,258.

CASTLE. Villages denote the external, castles the internal, things of the church, especially amongst the nations, 3270, 3271.

CATARACTS. What, 757.

CATHOLIC. Religion. See PONTIFF.

CATTLE. See FLOCK.

CAUL. The caul on liver denotes the interior good of the external or natural man, 10,031.

CAUSE. The end is the all in the cause and effect, 3562. See END. The nature of correspondence illustrated from end, cause, and effect, what they ought to be relatively, 5131. The effect is not the cause, but is the cause formed and clothed, that it may act as a cause in a lower sphere, and the cause must be continually in the effect, otherwise it is dissipated, 5711. It is the same with the cause in respect to the end, *ib.* The internal clothes itself with such things in the external as enable it to be effective there, 6275, 6284, *ill.* 6299. The whole man is a resemblance of his will and of his understanding thence derived, illustrated from end, cause, and effect, 10,076. Causes of diseases originating in diseases or passions of the mind, see note (s) 74, in the Treatise on the Worship and Love of God.

CAVE. A mountain denotes obscure good, or such as belongs to what is false, 2463. The cave of the field of Machpelah denotes obscurity of faith, 2935.

CEDAR. The cedar denotes an internal medium of purification, hyssop an external, *sh.* 7918.

CELESTIAL. See also LOVE and CHARITY. What is meant by celestial and spiritual, 1155, 1577. What is spiritual is from what is celestial, 1577. What is celestial is love to the Lord and to the neighbour, 1824. What interior and exterior celestial things are; also what celestial-spiritual things are, *ib.* What is celestial, spiritual, and natural succeed each other, 775, 880, 1096. See INFLUX. The celestial man is a likeness, and does good from love, 51, 52, 1013. The celestial man is the seventh day, 84-87. The quality of a dead man, of a spiritual, and of a celestial, 81. How the celestial church became degenerate in the last posterity, 310. See CHURCH. The celestial angels do not even utter the things which belong to faith, because they perceive that it is so, 202, 337. There is a parallelism between the Lord and man as to things celestial, 1831; not as to things spiritual, 1832. What is celestial and what spiritual, 2048, 2184. What celestial good is, and what spiritual good, 2227. What celestial truth is, and spiritual truth, 2069. There was an influx of celestial truth from the Lord into the man



of the Most Ancient Church, and of spiritual truth in the Ancient, *ib.* The difference between the celestial and the spiritual, 2088, 2669, 2708, 2715. The celestial say nay and yea, 2715. The celestial, from the good and truth in which they are, can see indefinite things, but the spiritual, as they dispute whether it be so, cannot come to the first boundary of their light, exemplified, 2718. The Lord came into the world that He might save the spiritual, and He would have no need to come for the sake of the celestial, 2661. They who have conscience do not swear, still less they who have perception, wherefore it is forbidden by the Lord to swear, 2842. See also CONSCIENCE and PERCEPTION. What is celestial is the good which flows in from the Lord, and what is spiritual is the truth thence derived, 3166. Who are celestial and who spiritual, 3235. The celestial church and the spiritual have good and truth, but with a difference, 3240. The celestial say that a thing is so, but the spiritual reason whether it be so, 3246. The spiritual are sons of concubines, *ib.* What is spiritual is the light of truth from the Lord flowing into the rational mind and the natural, and what is celestial is the flame of good from the Lord, 3374. The discourse of the celestial is heard by the spiritual as a pulse of the heart, 3885. In heaven there are two kingdoms, the celestial and the spiritual, 3887; and the celestial are in love, thus in a state of peace and of innocence above others, *ib.* The celestial belong to the province of the heart, but the spiritual to the province of the lungs, *ib.* The celestial say that a thing is so, neither do they enter into disquisition about truth as the spiritual, 4448. This was the case with the Most Ancient Church, *ib.* Truth was to them the good of charity, *ib.* The Most Ancient Church, the Ancient, and the Christian, as to internal things, coincide, because they are one, 4449. But the Lord flowed in by an internal or prior way with the men of the Most Ancient Church, and by an external or posterior way with the men of the Ancient Church, and of the Christian, *ill.* 4489, 4493. The man of the Most Ancient Church was of an entirely and diverse genius from the man of the Ancient Church, 4493. The man of the Most Ancient Church had not externals of worship, neither could he receive them unless internal things were closed to him, *ib.* Celestial is that which belongs to good, and spiritual that which belongs to truth, and those terms ought to be used, 4585. The spiritual of the celestial is for an intermediate between the external or natural man, and the internal or rational, *ib.* 4592, 4594. The Lord alone was born a spiritual-celestial man, 4592, 4594. Celestial things are the head, spiritual things the body, natural things the feet, and so they succeed and flow-in, 4938, 4939. What is spiritual and celestial is predicated of the natural and rational mind, 4980. Of the regeneration of the man of the celestial church as to things of the will, and of the man of the spiritual church as to things of the understanding, 5113. The celestial of the spiritual in the Lord, which is represented by Joseph, was that good of truth in which is the Divinity, 5307; and it cannot be comprehended, 5331, 5332. To look backwards is to look from good in which the celestial are, to the doctrines of faith, and thereby to leave good, *sh.* 5895, end, 5897, end. The celestial kingdom and the spiritual kingdom are conjoined by charity to the neighbour, because charity is the ex-

ternal of the celestial kingdom, and the internal of the spiritual kingdom, 5922. The truth of the celestial man is the good of charity, and this is called the truth of good, 6295. Evil spirits, when they come to an angel, flee away, because they cannot endure his sphere, 6355, 6369, 6370. The spiritual are kept in order by the Lord mediately and also immediately, 6366. There is order from the Lord even in hell, and this also by the celestial, 6370. Before the coming of the Lord there was a Divine transflux through the celestial kingdom, and then it had power, 6371, 6372. The Divine Humanity was then presented through that kingdom, *ib.* But because it was weak, and thence inordinate, therefore the Lord came into the world, 6373. The celestial have innate power from good, because in the voluntary part, 6367. The celestial do not confirm truths, except by yea and nay, 9166. All celestial things, in their order, were represented by bread, cakes, and wafers of things unleavened, 9992. The Divine truth, received by the angels in the celestial kingdom, is called celestial, 9995. What is celestial is received in the will, and what is spiritual in the intellect, *ib.* What is celestial, what is spiritual, and what is natural hence succeed in order, *ib.* 9992; *ib.* also from the heavens and from man, 10,005, 10,017. Celestial good is formed by truths in order from the outermost, of which process, 10,252, 10,266. The Lord alone was a celestial man, 1434 and 1545. There are few who can become celestial men, because there are few with whom there is anything still entire in the will part, 6296. Celestial men have perception, because they are filled by the Lord with the spirit of wisdom, 9818. Celestial angels do not think from faith as the spiritual do, *ib.* Man becomes celestial when the celestial degree is so far opened. See *ANGELIC WISDOM concerning the Divine Love and Wisdom*, 345. Anointing the ark of the testimony signifies to induce a representation of the Divinity of the Lord in celestial good, which belongs to the inmost heaven, 10,269. Bread denotes celestial good, and table spiritual good, 9545, 9684, 9685, 10,270. Divine worship from celestial good is not by prayers, but by truths from the heart, 10,295. The six days which precede the Sabbath denote the combats which prepare for the celestial marriage, 10,360. The celestial marriage is the conjunction of truth and of good with man, 10,367. Celestial and spiritual things are in the internal of the Word, of the church, and of worship, 10,547. Natural light, separate from celestial light, is mere darkness, 10,551.

**CENTRE.** See **MIDDLE.** The Lord is the common centre, and every one is a centre of influxes in the heavenly form, 3633. The Lord from the centre, where He performs the work of purification, reduces to order whatever is disorderly and tumultuous in the circumferences, 5396. The things which are directly under the view are in the midst, as those which are under the external sight, and these are clear and delectable, 6068.

**CERBERUS.** See **DOG.**

**CHAFF.** See **STRAW.**

**CHAINS, LITTLE CHAINS.** They denote things cohering, 9852, 9879.

**CHALDEA.** What is meant by Ur of the Chaldeans, 1368, 1816. Chaldea denotes worship in which is falsity, 1368. Babylon

denotes the profanation of good, and Chaldea the profanation of truth, *ib.*

CHAMBER. Of an obscure chamber where the deceitful are in darkness and plot deceits, 949.

CHAMBER, SECRET OR INNER. See HOUSE.

CHAMBERLAIN of Pharaoh denotes the interior things of scientific truths, 4789, 4965.

CHANCE. See FORTUNE.

CHANCE, BY. See FORTUNE.

CHARIOT. What the fiery chariot of Elias was, 2760. It denotes doctrine, *sh.* 5321. The carriages of Egypt denote the doctrines of things scientific, of which, 5945. The horses of Pharaoh, or of the Egyptians, denote things scientific from a perverse intellect, the horse-men denote falsities thence derived, the chariots doctrines of falsity, the armies falsities, 8146, 8148. Chariots which are used for carriages, and the chariots which are used for combat, denote doctrines in each sense, but the latter are prepared for combat, and this is from representatives in the other life, 8215. See WHEEL.

CHARITIES or GRACES denote the affections of good, 4966.

CHARITY. See also LOVE. What charity is, 615. Love is a likeness, charity an image, of God, 1013. Charity is the brother of faith, 367. Charity is above faith, not conversely, 363, 364. There is no faith where there is no charity, 654, 1162, 1176. The church is one, if all have charity, notwithstanding the diversity of worship and of doctrines, 1286, 1316. Charity, not the doctrine of faith, constitutes the church, 809, 1798, 1799, 1834, 1844. They who are of the external church have an internal in their worship if they have charity, 1100. See INTERNAL and WORSHIP. The church is spiritual from charity, not by having faith without charity, 916. Charity saves, and not faith without charity, 379, 389. They who place the essential of salvation in faith, do not even attend to or see what the Lord so often spake respecting charity and love, 1917, 2373. See FAITH. Every one may know from charity whether he has an internal of worship, 1102, 1151, 1153. Charity is by faith, 393. See FAITH. The increase of good and of truth is according to charity, 1016. With a person about to be regenerated, seed cannot be rooted except in the good of charity, 880. No one is regenerated who is not endowed with charity, 989. The light of a regenerate person is from charity, not from faith, 854. Wisdom, intelligence, and science are the sons of charity, 1126. The presence of the Lord is according to the state of love and charity, 904. All the precepts of the decalogue, and all things of faith, are from charity, 1798. They who are in charity have a law inscribed on themselves, and are everywhere accepted as citizens on earth as in the heavens, 1121. In heaven all are viewed from charity and the faith thence derived, 1258. The delightful states of charity return in the other life, 823. Angelic life consists in use and the good works of charity, 454. The angels are forms of charity, 553. They who exercise charity from obedience are regenerated in the other life, 989, end. It was made visible from experience that they who have the life of charity came into heaven immediately, 318. The fruit of faith is good work, good work is charity, charity is love to the Lord, and



love to the Lord is the Lord, 161, 1873. The Word is vivified according to every one's state of charity and innocence, 1776. The odours of charity and faith are grateful, 1519. The church, in process of time, recedes from charity, 1327, 1834, 1835. In the last times there is no faith, which is owing to there being no charity, 1843. They who are without charity think nothing but evil of every man, and observe his evil, not his good qualities, 1079, 1080, 1088. They who separate faith from charity have no conscience, 1076, 1077. Forms of hatred and of charity cannot be together, 1860. The Divine Humanity and Holy Proceeding are not to be violated, nor is the good of charity to be violated; who they are who violate, 2359. From the Lord is all love, charity, and mercy, and all goodness and truth, 2751. All blessedness consists in goodness and truth, and these cannot flow-in from any other source than the Lord, which may be manifest to every one from the light of reason, 2363. If cogitative faith were saving, all would be introduced into heaven, 2364. They who are in no charity cannot acknowledge the Lord; and if they profess Him, it is external, or from hypocrisy, 2354. He who is in love to the Lord must be in love to the neighbour, 2227. None are saved by faith, but by the life of faith which is charity, 2228. The truths of faith do not save, but the goods of charity in the truths of faith, 2261. Faith cannot be received by any others than those who are in good, 2340. Faith cannot be given but in its life, that is, in love and charity, exemplified, *ib.* 2349. They who look to doctrine, and not to life, do not think about the soul or life after death, and conversely, 2416. Doctrines may be looked at from love and charity, not conversely, 2454. To look from faith and not from love and charity, is to look behind oneself, and to turn backwards, *ib.* They who are in the good of charity, receive the truths of faith in the other life. See NATIONS. There is a doctrine of charity, and a doctrine of faith, and the former is at this day obliterated; in the Ancient Church there was the doctrine of charity, and from it was known what is meant by the neighbour, what by the poor, the fatherless, widows, etc., 2417. In what ignorance of truth are they who are in no doctrine of charity, 2435. The church would be one if all had charity, and such was the Ancient Church, 2385. The doctrines of faith are of no effect unless they have in them charity, because they respect charity as the end, 2049, 2116. Intelligence and wisdom increase immensely with those in the other life who are in charity, 1941. During man's regeneration the Lord meets and fills truths with the good of charity, 2063. In what manner good is implanted in charity during man's regeneration, 2190. The reason why faith has been separated from charity, and why it is said to be saving, 2231. Faith separate is the light of winter, and faith from charity is the light of spring, *ib.* True charity is without anything meritorious, 2340, 2373, 2400. They who separate faith from charity, make charity meritorious in the other life, 2379. The quality of those who are in the good of charity, and of those who are not in the good of charity, 2380. Some suppose themselves not to be in the good of charity when they are, some that they are in it when they are not, the reason, *ib.* Who are in the affection of good, and who in the affection of

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CHILD, TO BE GREAT WITH. See WOMB.

CHINESE, THE. Instructed concerning the Christian doctrine, that above all others it prescribes love, 2596.

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Ancient Church was spread, 1238. By Eber in Syria a new church was established, *ib.* The quality of the church from Eber; it was in externals, and was instituted when the Ancient Church was adulterated, and turned to idolatry, 1241. Three churches were successively after the Flood, 1327. The church in process of time decreases and is contaminated, 494, 501, 1327. The church in process of time recedes from charity, and produces evils and falsities, 1834, 1835. Concerning the vastation of the church, 407-411. See VASTATION. The church is restored amongst the nations, 1366. Somewhat of a church is always preserved, otherwise the human race would perish, 468, 637, 931; because the church is as the heart and lungs, 637, 931. The quality of the spiritual church, 765. Charity, not faith separate, constitutes the church, 809, 916. The church would be one, if all had charity; although they should differ as to worship and doctrines; and thus charity constitutes the church, not doctrines, 1285, 1316, 1798, 1799, 1834, 1844. The internal and external constitute one church, 409. What the internal church is, and what the external, 1083, 1098. There is an internal in the worship of those who are of the external church, 1100. There is an internal and external of the church, 1242. The external church is nothing without an internal, 1795. Worship is made external, lest the internal should be profaned, 308, 1327, 1328. There is an internal church true and corrupt, and an external true and corrupt, 1238. The church is compared to the rising and setting of the sun, to the times of the year; also of the day, and likewise to metals, 1837. A woman denotes the church, 252, 253. Of the church, celestial and spiritual, what is the quality of the one and of the other, 2669. Through what lands the Ancient Church was extended, 2385. Of the first and succeeding states of the spiritual church, and of spiritual things. See REGENERATION. The state of the church is successively changing, and still the kernel is always preserved, 2422. The church would be as the Lord's kingdom, if all had charity, 2385. The last judgment is the last time of the church, 2118. What consummation is in respect to the church, 2243. The church is as the heart and lungs in man, 2054. The Lord came into the world that He might save the spiritual, 2661. They who are within the church ought especially to be purified from evils and falsities, because they may render holy things impure, 2051, 2054, 2055. The communication of heaven with the human race is by the church, because the church is like the heart and lungs, 2853. All men who are in the Lord's church, although dispersed through the globe, still make as it were one, as in the heavens, *ib.* The Word, in the Most Ancient Church, was from revelation, and inscribed on the heart, 2895. Representatives and significatives are from the Most Ancient Church, of which and their quality, 2896. Enoch denotes those who collected the representatives and significatives of the Most Ancient Church, *ib.* The Word in the Ancient Church was thence derived, 2897. The Ancient Church had a written Word which was lost, and it consisted of historical and prophetic parts. See WORD. And that Word was Divine, like the Word written by the prophets, *sh. ib.* There were Divine propheticals amongst others, confirmed by the prophecy of Balaam, 2898. States of the church are compared to times of the year and of the day, 2905.

Every church decreases, and this even to no charity, and at length to hatred against others, 2910. The reasons are, that hereditary evil increases with age, *ib.* end. A new church rarely, if ever, is raised up by the Lord from the men of a former church, but from the nations which are in ignorance, *ib.* There will be few within the present church with whom the true Christian Church will be established, 3898. Out of many there is one church, when love to the Lord and charity to the neighbour form the essential, not when faith is, 2982. A new church will always be renewed amongst the nations; the reason is, that they have no falsities contrary to the truths of faith, 2986. It will be the same with this church which is called Christian, *ib.* end. The Hebrew Church, in the time of Abraham, altogether departed from the truth, 3031. The church is compared to a bride; and in ancient time vessels of silver, and of gold, and garments were given to a bride, to signify truth, good, and their ornaments, which things belong to the church, 3164, 3165. The church of the Lord is amongst the nations; and the nations, who are in good, easily acknowledge many truths of themselves, 3263. The spiritual church is everywhere various as to truths, but it is one by charity, 3267. There is no church, unless the truths of doctrine are implanted in the good of life, 3310. Of the first state of the perversion of the church, 3353, 3354. Internal truths are not revealed until the church is devastated, lest they should be profaned, and on this account the Lord then came into the world; and at this day the internal sense of the Word is revealed, because there is scarcely any faith in consequence of there being no charity, 3398. Of the doctrines of love and charity of the Ancient Church; also of representatives and significatives, 3419, 3420. See DOCTRINES and REPRESENTATIVES. There is only one doctrine of the church, namely, the doctrine of charity to the neighbour and of love to the Lord, 3445. Although doctrines are various, still the church is one, if all have charity, 3451, 3452. All the representatives of the Jewish Church contained in them all the mysteries of the Christian Church, 3478, end. The representative church was not a church, 3480. The quality of the Christian Church at this day as to things external and as to things internal, and how wicked they appear in the other life, 3489. Of the states of the perversion of the church spoken of by the Lord in Matt. xxiv. 15-18, 3655. See JUDGMENT. The Most Ancient Church was in the land of Canaan; and the Ancient Church, which was after the Flood, was also there, and hence the places there were representative; Abraham likewise was ordered to go thither, and this land was given to his posterity, that with them heavenly things might be represented, 3686. The Word is unclosed to churches in their infancy; because love to the Lord and charity to the neighbour is assumed as a principle; but afterwards, when faith is so assumed, the Word becomes closed, 3773. The knowledges of doctrines, that is, of the Word, must precede before the church can be established, 3786. There would be no church unless man were spoken to in the Word by exterior truths, *ill.* 3857. Concerning churches, that they were in external truths, *ib.* They do not belong to the church who are in the affection of truth and not in good, and who are in the affection of good which is not productive of truth, 3963. The church is the foun-



dation of heaven, 4060. The genuine state of the church was capable of being represented amongst the Jews, although they were idolaters, 4208. Amongst the posterity of Jacob there was the representative of a church, not a church, 4281. What the representative church was, which was amongst the ancients, and what the representative of a church, which was amongst the posterity of Jacob; the former existed with those amongst whom there was an internal in the external; but the latter with those amongst whom there was an external without an internal, *ill.* 4288. Man is the church, 4292. Amongst the Jews there was not a church, but the representative of a church. See JEW and REPRESENTATION. They who are of the devastated church are removed from heaven by a cloudy mist, because by an inundation of falsities, 4423, 4454. Of the Most Ancient Church. See CELESTIAL. The statutes and laws commanded to the posterity of Jacob were known in the ancient churches, of which, 4449. Life makes the church, not doctrine separated from it, 4468. The Most Ancient Church, the Ancient, and the Christian as to internals agree, because they are one, 4489. The man of the Most Ancient Church was of a different genius from the man of the Ancient Church, *ill.* 4493. See CELESTIAL. The man of the Most Ancient Church had not the externals of worship, neither could he receive them unless his internals were closed, *ib.* The ancient Hebrew Church was a long time in the land of Canaan, 4516, 4517. The human race would grow insane and be extinguished, if there was no church, 4545. The church commencing from faith has no other regulator than the understanding, but the church which commences from good has the Lord, 4672. The internals of the Ancient Church had reference to charity, which was to them the essential of the church, but not to the posterity of Jacob, 4680. The church in process of time usually declines to faith, 4683, 4689. There is no church where there is not an acknowledgment in life and doctrine that the Humanity of the Lord is Divine, and thus one with the Father, *sh.* 4766. Nor is there any church where charity is not acknowledged as the essential of the church, *ib.* A new church is established amongst the nations, because the old is in a state not to receive the truth, 4747. The Christian Church is the same with the Ancient Church and the Jewish; the interior things of these being the things of the Christian Church, 4772. The internal of the church is charity to the neighbour in willing, and from willing in acting, and hence faith in perceiving, 4899. The internal things of the church which the Lord taught were known to the ancients, and He abolished external representatives, 4904. Of the representation of the man of the celestial church as to the voluntary part, and of the man of the spiritual church as to the intellectual part, 5113. They who are in the affection of truth do not remain in the doctrines of their own church, but search the Word, and see whether they be true, *ill.* 5432. The man of the church was heretofore in interior things; but at this day in what is external, or the body, 4649. Man ought to be in the good of truth, that he may be a church, 5826. The Word ought to be searched, to know whether the doctrines of the church are true, otherwise truths would be estimated only from the soil in which they are propagated, and their birthplace, 6047. See FAITH. How much good there

would be in the church, if charity were in the first place, and faith in the second, *iii.* 6269. But how much of evil, if faith be in the first place, and charity in the second, 6272. Charity is actually in the first place, and faith apparently. See TRUTH and REGENERATION. They who are in the external church do not raise the thoughts higher than to the natural humanity of the Lord; but it is otherwise with those who are of the internal church, 6380. The church is internal and external; and what the internal of the church is, and what the external, 6587. The church is not a church from having the Word, from knowing the Lord, from sacraments, etc., but from living according to doctrine derived from the Word, 6637. The man of the spiritual church is infested in the other life by things scientific and falsities, and he is thereby purified so as that he may be raised into heaven, 6639. Man is a church, and wherever such are dispersed, they make the church in general, 6637. They who are in the externals of the church, are in the literal sense of the Word, and what is internal flows-in; but this becomes with them general, hence obscure, 6775. The spiritual church. See SPIRITUAL. It is worse with those who belong to the church, and are devastated, than with those who are out of the church, the reason, 7554. Who and of what quality they are who belong to the internal church, and who belong to the external church, 7840; illustrated also, 8762. Heaven is as one Man before the Lord, and also the church, 9276, end. What the celestial church is, and what the spiritual church, and what the difference, cited, 9277. Of the conjunction of the Lord with the human race by the good of charity and by the church, 9276. See MAN. The church is internal and external, 9375, 9680. The Lord is heaven and the church; thus all in all, because He dwells there in His own, and not in the selfhood of any, 10,125, 10,151, 10,157. The states of the church decreasing from love and light, are compared with the state of man, decreasing from infancy to old age, 10,134. In the church, amongst the Israelitish nation, all things were representative of the interior things of the church and of heaven, 10,149. There have been four churches, the Most Ancient Celestial Church, the Ancient Spiritual, the Israelitish, and the Christian; and their times are meant by the golden, silver, brazen, and iron ages, treated of, 10,355. Of the revelations in those four churches: in the first there was communication with heaven immediately, in the second by correspondences and representatives, in the third by a living voice, and in the fourth by the Word, *ib.* If there were no church where the Word is, the human race would perish, 10,452. In heaven there are lands, mountains, rocks, etc., of which, 10,608. The church is in the internal of man, not in the external without it, 10,698. What is doctrinal concerning churches, 10,760—10,766. What makes heaven, makes also the church with man, 10,760. The church is where the Lord is acknowledged, and where the Word is, 10,761. The church is internal and external; that which is in love, and that which is in faith, 10,762. There ought to be doctrine of life, which is the doctrine of charity and faith together, 10,763, 10,764. They who are out of the church and live well, are in communion with the church, 10,765. They who are of the church will be saved; they who are not, will be condemned, 10,766.

**CINNAMON.** Aromatic cinnamon denotes the perception and affection of natural truth, 10,254.

**CIRCLE.** There is a circle from the hearing and sight into the will, and from the will into the endeavour and into the act; similarly from the memory by the same way, 4247. The process of the regeneration of man and of the glorification of the Lord's Humanity, is described and illustrated by the circle of life with man, 10,057.

**CIRCUMCISION.** It denotes purification from filthy loves, *sh.* 2039, 2632. Why it was performed with knives of flints, 2039, end, 2046, end. Circumcision being performed on the eighth day, denotes that purification ought to be effected every moment, 2044. The uncircumcised within the church are they who are not in charity, however they may be in doctrines, 2049, end. Everything is called uncircumcised which impedes and defiles, as an uncircumcised ear, 2056. To circumcise denotes to purify, 2632. Circumcision was effected by knives of flints, that the truths of faith might be signified, by which purification is effected, 2799, middle. They were called uncircumcised who were in the loves of self and of gain, 3412, 3413. Circumcision was effected, because the foreskin in the Ancient Church corresponded to the defilement of good, but in the Most Ancient to its obscuration; wherefore with this, there was no circumcision, 4462. All are circumcised who are spiritually circumcised, who are purified from the love of self and of the world, *sh.* *ib.* It was an external representative sign that they were of the church, *ib.* Circumcision is initiation into the externals of the church, 4486, 4493. Pain after circumcision denotes lust, 4496. The flint with which circumcision was performed denotes the truth of faith, 7044. To cut off the foreskin denotes the removal of filthy loves, 7045. The foreskin corresponds to loves most external, namely, corporeal and terrestrial, *ib.* Uncircumcised in lips, denotes one who is impure as to doctrine, 7225. An uncircumcised ear denotes disobedience, and an uncircumcised heart that which does not admit good and truth, *ib.* Moses calling himself uncircumcised in lips, is spoken in respect to the nation of which he was the head; its worship, which was merely external, was impure, 7245.

**CIRCUMFERENCE.** See MIDDLE and CENTRE.

**CITADEL.** See CASTLES.

**CITY.** A city denotes what is spiritual belonging to love and charity; thus what is doctrinal, also heretical, 404. Of those who build cities, hide a secret thing therein, and make gifts of them, 2601. The goods and truths with man form as it were a city, and this from the form of heaven, and influx thence, 7584.

**CITY.** See CITY. A city denotes doctrinal truth, also what is heretical, 402. Cities and palaces are seen in the other life, 1626, 1627, 940. Of the filthy Jerusalem, 940. Of another Jerusalem, between Gehenna and a lake, 941. Of the judgment of Gehenna, 942. Cities denote truths, inhabitants good, 2268, 2451, 2712. Inhabitants denote the goods of truth, 2451. Cities denote doctrines, 2450.

**CIVIL.** Civil life corresponds with spiritual, 4366.

**CLEANSSED, TO BE,** denotes to be sanctified, *sh.* 4545.

**CLEFT OF THE ROCK.** It denotes what belongs to obscure faith, *ill.* and *sh.* 10,582.



CLOSET or SECRET CHAMBER. See HOUSE.

CLOSURE. Out of the border denotes conjunction with truth from the Divine Being, 9534.

CLOTHING or RAIMENT denotes the support of exterior life, the same as garment, which denotes inferior scientifics, 9003. See GARMENT, SCIENTIFICS.

CLOUD. All appearances, ignorances, and falsities are clouds, 1043. Clouds of falsity, whence, 1047. A cloud denotes the literal sense of the Word, preface to Gen. chap. xviii. Clouds represent things affirmative and things negative, 3221. A cloud denotes the literal sense of the Word, 4060, 4391. A cloud denotes the literal sense of the Word, and glory the internal sense, *sh.* 5922, 6343, end. Spheres of thoughts from societies are represented by clouds, of which, 6609, 6614. A cloud denotes the literal sense, *sh.* 6752. A cloud denotes the obscurity of truth, also the literal sense, 8106. Falsities derived from evils appear as mists, clouds, and waters around those who are in the hells, 8137, 8138. The pillar of a cloud, what, 8106. See PILLAR. A cloud denotes truth accommodated to reception, 8443. A cloud denotes in the letter; the thickness of a cloud denotes in a species the most natural, 8781. Even the angels are veiled with a suitable cloud, 6849. Because the Israelites were in obscurity, and in falsity as to the truths of faith, therefore the Lord appeared to them on Mount Sinai in a thick cloud, and in smoke, and in devouring fire, 8814, 8819. The external sense of the Word without doctrine, which is glory out of the Word, is the obscurity of a cloud, 9430. A pillar of a cloud denotes thick obscurity, thus the Word to those who are in what is exterior without an internal, 10,551. A cloud denotes the external of the Word, of the church, and of worship; it is also called glory, *sh.* 10,574. How the Lord appeared in a cloud with angels in a human form, and afterwards in radiance, to the inhabitants of a certain earth, 10,810, and afterwards descending, and appeared according to reception, 10,811.

COAT OF MAIL. It denotes what is safe from hurt, and strongly woven together, 9916.

COCK or COCK-CROWING. It is the time before morning, or twilight, and hence it signifies the first time of the commencing church, 10,134. See MORNING.

COITION, TO BE IN. The first in coition of the flock denote things spontaneous, 4029. The next in coition denote things forced, 4031.

COLD. What cold and heat are with one who is about to be regenerated, 933. What summer and winter are with one about to be regenerated, 935, 936. The fire of evils is turned into cold, 825, 1528. In the hells there is thick darkness, and then it is from falsities; and there is also cold, and it is from evils, 3340. There is also a light there, but it is falsity, and likewise heat as of an unclean bath, and this is turned into cold to them, *ib.* When hell is looked into there is a dark mist, and when any exhalation issues thence, there are perceived infatuations exhaling from falsities, and hatreds from evils, *ib.*

COLLECT, to. When concerning good, it denotes to receive, 8467, 8472.

COLLECTIONS. They denote series, 5339; also bindings together and bundles. See BUNDLE.

COLON. An intestine. See INTESTINE.

COLOUR. Whence colour, and what it represents in spiritual things; of the rainbow, 1042, 1043, 1053. The most beautiful colours appear in the other life, 1053. There are colours there which have not been seen in the world, 1624. Colours in the other life are the modification of light and shade there, and the variegation thereof in white and black, 3993; and they are modifications of intelligence and wisdom, of which from experience, 4530, 4922. Colours in heaven are from the variegations of light there, and they are the qualities of truth, and its appearances, and appear from the affections of truth and good, 4677. A coat of various colours denotes the appearances of truth, *ib.* 4741, 4742. Colours in the other life are various, and they are through heaven, and are appearances of truth, 4742. Colours in the other life have their origin in good and truth, 9466. Colours, so far as they partake of red, signify good, 9467. There are two fundamental colours, white and red, whence, *ib.* The precious stones in the breastplate signify goods and truths of heaven, from their colour, 9865, 9868, 9905; and whence those colours are, 9865, 9868. Of colours, see also 3662, 9446, 9823.

COMB, to. Those who have made everything to consist in adornment, comb the hair; and to comb the hair denotes to accommodate natural things, that they may appear decent, 5570.

COMBAT. Of combats and temptations, see TEMPTATION.

COME, to. See To ENTER. To come, or enter in to any one, when predicated of matrimony, denotes to be conjoined, 3914, 3918. To come to any one denotes communication, 5249. To come denotes what is successive, 5505. To come denotes presence, 5934, 6063, 6089. It denotes accession, 5941, 5947. To come denotes to be applied, 6117. It denotes conjunction, 6782, 6783. To come, or to enter in to any one, denotes presence and appearance, 7498, 7631. To come after them, when concerning those who are in falsities derived from evil, denotes an attempt to do violence by the influx of what is false from evil, 8187.

COME NEAR, to. See To APPROACH. It denotes presence, also perception thence, 3572, 3574. It denotes interior communication, 5883. To approach to God denotes to think from the faith of charity respecting what is Divine, 6843.

COMELINESS denotes Divine truth in its exterior form, also its splendour, thus likewise the spiritual church, *sh.* 9815.

COMMAND, to, and TO SAY, denotes to reflect, and thence to perceive, 3661, 3682. It denotes influx, 5486. It denotes influx, and, on the part of the recipient, perception, *ill.* 5732. It denotes consent, 6105. To command denotes a precept of the church, 6561. To command denotes lust, 7110. To command, when concerning the Lord, denotes a law of order, 10,119. Jehovah commanding, when it relates to the Israelitish nation, denotes that it was so done because they were urgent; and this from permission, *ill.* 10,612.

COMMUNICATION. See also PERCEPTION. There is a communication of joys and of happiness in heaven, 549, 550. There is a communication there of the interiors of spirits and of men, 1399. In the other life there is a communication of all things of thought

and affection, 1390, 1391. Communications are effected by transmissions, 1392; by removals or rejections, 1393, 1399, 1875. There are spirits and angels by whom communication is effected, 4047, 4048.

COMMUNION. The church, what, 2853.

COMPANION. Brother and companion denote good and its truth, *sh.* 10,490. A man to a companion denotes mutually, and the conjunction of good and truth, 10,555.

COMPEL, *to*. Man ought to compel himself to resist evil, and to do good, and otherwise, he cannot receive a heavenly selfhood, 1937, 1947. For a man to compel himself is freedom, but not to be compelled, 1937, end, 1947. Men ought to compel themselves in many things, 7914.

COMPLAISANCE. See also SIMULATION. The sphere of the complaisant induces torpor in respect to things serious and good, 1509.

COMPLAISANT, *THE*. They who are of this character, for the sake of doing mischief, constitute the sphincter of the bladder, or of the urethers, and correspond to things contrary, 5388.

CONCEAL, *to*. See *To HIDE*.

CONCEIVE, *to*. See NATIVITIES, BRINGING FORTH, GENERATION. To conceive denotes what is first in respect to birth, 6718.

CONCUBINE. Handmaids by whom children are procreated are called concubines; and children were procreated from them, that those who were out of the church might be represented, 2868. The spiritual are meant by sons of concubines, 3246. It was permitted those who were in externals, for the sake of representation, to add a concubine to a wife, but not to those who are in internals, and in goodness and truth; therefore not to Christians, to whom it is adultery, *ib.* It is not allowed to have concubines for wives at this day, as with the Jews, 9002.

CONCUPISCENCE. See *LUST*.

CONFESS, *to*. To confess, from which Judah takes his name, denotes, in the supreme sense, the Lord, in the internal sense, the Word, and in the external, doctrine thence derived; and what confessing further means is *sh.* 3880. And it means what is Divine belonging to love, and the celestial kingdom of the Lord, *ib.* It denotes to acknowledge the Lord, and the things which are His; thus, acknowledgment is doctrine derived from the Word, *ib.* It is the voice of celestial love, *ib.* Sacrifices of confession, what, *ib.* There must be confession of sins, that man may be saved, 8387. Confession of sins, what; and it must be before God, 8388. Universal confession is not the confession of repentance, 8390.

CONFESSION. See above, *To CONFESS*.

CONFIDENCE. That which is called faith is saving, 2982, 4352, 4683. See above, *FAITH*. Confidence is diverse, and what is its quality, 2982. Confidence belongs to the love which comes by faith, 8240.

CONFIDENCE. The confidence which, in an eminent sense, is called faith, is various, being given even with the wicked; but true confidence is not given, except with those who are in love and charity, 4352, 4683, 6578.



**CONFIRM, TO.** See also **PERCEPTION**. It is not the part of a wise man to confirm a point of doctrine, but first to see whether it be true, 4741, 7012. The things which have been confirmed by doctrine and life remain to eternity, from experience, 4747. Falsities may be confirmed, so as to appear altogether like truths, 5033, 6865. Perception consists in seeing what is true and false, not in confirming it whatever it be, 7680, 7950. All things may be confirmed; and it is not seen whether they be true, except by those who are affected with truth for the sake of the uses of life, 8521. The light of confirmation is not the light of perception, or Divine light from heaven, but is sensual light, such as belongs to the infernals, 8780; if without perception of what is true, *ib.*

**CONGLUTINATION.** The punishment of conglutination for the deceitful, 961.

**CONGREGATION.** A congregation, like a multitude, is predicated of truths, and in the opposite sense, of falsities, 6355.

**CONJUNCTION.** The conjunction of the Divine essence of the Lord with the human is union, but that of the Lord with man is conjunction, 2021. Conjunction is of good, adjunction is of natural truth with rational, 3514. The process of the conjunction of one good with another is mutual acknowledgment, agreement, affection, initiation to conjunction, 3809, 3810. All conjunction requires what is reciprocal; thus what is reciprocal is consent, 6047.

**CONSANGUINITY.** See **AFFINITY**.

**CONSCIENCE.** See also **BONDS** and **PERCEPTION**. Conscience is formed by the truths of faith, 1077. Conscience with the spiritual man is the conscience of what is right, 986, end. The quality of conscience with a regenerate man, 977. A new will is conscience, 1023, 1043. Conscience is an intermediate between the Lord and man, 1862. The Lord rules man by bonds of conscience; and if he has not conscience, by external bonds, 1835. There is a true, a spurious, and a false conscience, 1033. Conscience is in the intellectual part, 863, 865, 875, 1023, 1043. When conscience is assaulted, there is spiritual temptation, 847. Pain of conscience arises from the combat of evil spirits and angels, 227. Evil genii and spirits attempt especially to destroy conscience, 1820. He who has perception is acquainted with the particulars, and the minutiae of particulars, of general truths; not so he who has conscience, 865. With the unregenerate man there is no conscience; if there be any, its quality, 977. They who actually separate faith from charity, can have no conscience, 1076, 1077. They who believe that worship and the Word are for the vulgar, that they may be kept in the bond of conscience, are in the habitation of dragons, 950. Adulterers have no conscience, 827; nor jugglers or sirens, 831. They who are evil in the other life cannot be punished by conscience, because they have had none; they who have had conscience are amongst the happy, 965. Whence conscience is, 1919. Conscience cannot be given without charity, *ib.* All who have conscience are in the good of charity, 2380. Conscience is formed by the truths of faith, and the conscience is better in proportion as the truths of faith are more genuine, 2053, 2063, end. Those who have conscience, have interior thought from the Lord; it is otherwise with those who have not, 1935. The

difference between perception and conscience, 2144. There is thought from perception, from conscience, and from no conscience, 2515. They who have conscience have thought from conscience; and they who have no conscience have not, 1914, 1919. They who have not conscience are not rational, 1914, 1944. The simple in faith, who have lived in conjugal love, and have had conscience, come into heaven, 2759. They who have conscience do not swear, still less they who have perception; wherefore it was forbidden by the Lord to swear, 2842. Conscience is formed in spiritual goodness and truth, also in what is just and equitable, and in what is honest and becoming, which are good things that succeed each other, 2915. There are three planes into which the Lord operates: interior conscience, which is from spiritual goodness and truth; exterior conscience, which is from natural goodness and truth, and from civil goodness and truth, or belong to what is just and equitable; and the outermost plane, for the sake of the things which are love of self and of the world, 4167. Conscience is a new will and a new understanding from the Lord, 4299. The conscience of what is good is from the goodness which is derived from truth, 4390. Those who are without conscience are in externals only, 4459. Conscience is the boundary where the plane terminates in the exterior rational mind, or the interior natural mind, which terminates to the intent that the Divine sphere which flows in may rest there; but perception is the boundary in the interior rational mind, 5145. Conscience is twofold; that is, of what is good and true, and of what is just and equitable, *ib.* Of the over-conscientious; they correspond to the pituitous parts of the brain, 5386. Where a man feels anything of anxiety when he betakes himself to evil, it is an indication that he may be reformed, 5470. Of the over-conscientious, what their quality is in the other life, 5724. The influx of the angels is into those things which belong to man's conscience, 6207, 6213. Interior conscience is that of spiritual goodness and truth, and exterior conscience is that of justice and equity; and the conscience is false when all things are done for the sake of self, 6207. They who are in false conscience, or in external bonds, are able well to discharge the functions of more eminent offices, and to do good acts according to those bonds, *ib.* They who do good from natural goodness, and not from the doctrine of religion, cannot be saved, and they have not conscience, 6208. Merely natural men call it weakness of mind to be tormented on account of the privation of truth and good, because they have no conscience, *ill.* 7217. Conscience is born of the truths of faith, and it resides in the interior memory, where truths become familiar, as the things which are in the body, 7935. They who are of the spiritual church have a conscience of what is true, 8081. The doctrine respecting conscience, 9112-9122. It is from religion, 9112. It is from the truths of faith, according to their reception in the heart, 9113. They who have conscience speak and act from the heart, and conscience is better with the enlightened and the intelligent, 9114. Conscience is a new will and from charity, 9115. Conscience is formed by the truths of faith, 9116. The spiritual life of man is from conscience, 9117. They who act according to conscience are in tranquillity and blessedness, and conversely, 9118. There is a conscience of what is good and a conscience of what is just, concerning which, 9119. Two examples

concerning gain and dignity, to illustrate what conscience is, 9120. The quality of those who neither have conscience nor know what conscience is, 9121. They who have not had conscience in the world, have it not in the other life, 9122. Conscience is the plane and receptacle of the influx of goodness from the Lord, *ib.*

CONSENT. That truth may be conjoined with good, there must be consent from the understanding and the will; and when it is from the will, there is conjunction, 3157, 3158.

CONSOLATION. There is consolation after temptation, and it is insinuated into good, 2822. All consolation is by good and from good, 2821, 2841. To be consoled is to appease the restlessness of the mind with hope, 3610, 6577, 6578. To speak to the heart denotes consolation, 6578.

CONSUMMATION. Evil is consummated, and what consummation is, 1857. What consummation is, namely, when evil has come to its height in the churches, of which, 2243. The consummation of the age and the coming of the Lord denote the last time of a former church, and the first of a new one, 4535, 10,622. Consummation in general denotes the end of the church, and in particular the end of every one of which it treats, 10,622. Consummation, and what is consummated, have reference to evil when it is brought to its height, both in general and in particular, 1857, 2243, 10,622.

CONTEMPT of others in comparison of self. See LOVE OF SELF.

CONTINGENCIES denote all things in Providence, and they are of Providence, 5508, 9010.

CONTINUALLY denotes all and in all, *ill.* and *sh.* 10,133.

CONTRIVE, to, denotes to will from a depraved mind, 4724.

CONVOCATION, HOLY. It denotes that all are together, 7891.

COPPER. See BRASS.

CORD. See ROPE.

CORN. Corn denotes natural goodness, and new wine natural truth, 3580. See NEW WINE. Abundance of provision denotes the multiplication of truth, 5276, 5280, 5292. Corn denotes the goodness from truth, 5295, 5410. Provision denotes the truth of the church, 5402. Corn denotes the truth from good, why and when, 5959.

CORN. See HARVEST. Standing corn denotes truth in conception, *sh.* 9146.

CORNERS denote firmness and strength, *sh.* 9494. The four corners, or four winds, denote all things of truth and of good, 9642. See QUARTERS.

CORRESPONDENCE. What things in the external man correspond and do not correspond to the internal, 1563, 1568. Between the Lord and man there is parallelism and correspondence as to things celestial, 1831; not as to things spiritual, 1832. See also REPRESENTATION. The laws enacted concerning servants refer to things correspondent, representative, and significative, 2567, end. Many things in the Word originate in representatives in the other life, and in correspondences, 2763. What correspondences are, *ib.* Of representatives and correspondences, 2987-3003. See REPRESENTATIONS. The literal sense of the Word and its



internal sense correspond, 3131. Of representations and correspondences, 3213-3226. See REPRESENTATIONS. When man takes the Holy Supper, he is in correspondence with the angels, 3464. There is one life, and to that life correspond forms which are substances or organs, which have a quality according to that of their correspondence, and this is the correspondence of life with its organs, 3484. The rational mind appears to itself to see nothing unless the natural corresponds, 3493. Heaven corresponds to the Lord, and man as to all and everything to heaven, and hence heaven is the Grand Man, 3624-3649. See MAN. The Lord is the Sun of heaven; and hence is light in which is intelligence, and heat in which is love; and hence are correspondences, 3636, 3643. Continuation concerning the Grand Man, and the correspondence of the heart and the lungs, 3883-3896. See HEART and RESPIRATION. Continuation concerning correspondence with the cerebrum and cerebellum, 4039-4055. See BRAIN. Representations and correspondences are given of spiritual things in natural, and it may be known from many things which pertain to man, and with which he is acquainted, 4044, 4053. Gestures correspond to the affections of the internal, of which, 4215. Continuation concerning the Grand Man, and correspondence in general, 4218-4228. There is correspondence in each of the organical forms in the body, and in the parts of their parts, 4222. There is correspondence in their functions, and therefore with their forms, 4223, 4224. There is correspondence not only with the organical visible forms, but also with the invisible, by which are internal sight and affection, 4224. How much the science of representations and correspondences excels other sciences, 4280. Since men doubt concerning heaven and hell, it cannot be known that there is influx thence, and correspondences, 4322. Of the correspondence of the common voluntary and involuntary sense, 4326, and following numbers. See SENSE. Civil life corresponds with spiritual life, *iii*. 4366. Of the correspondence of the eye with the understanding and with truths, and of correspondence with light, 4403-4420. See EYE, LIGHT, UNDERSTANDING. Of the correspondence of the sight of the eye and of light with the Grand Man, 4523-4533. Continuation concerning the Grand Man, and concerning correspondence of the smell and of the nostrils with him, 4624-4634. General societies are what constitute heaven; and in each society there are those who correspond to the Grand Man, 4625. Who those are that correspond to the mucus of the nostrils, 4627. See NOSTRILS. Of the correspondence of the hearing and of the ear with the Grand Man, 4652-4660. See EAR. Of the correspondence of the taste, the tongue, the face, 4791-4805. Of the correspondence of the hands, the arms, the shoulders, the feet, the soles of the feet, the heels, with the Grand Man, 4931-4953. Of the correspondence of the loins and genitals with the Grand Man, 5050-5062. There is a correspondence of exterior things with interior; and in the composition of administering mediums there must be correspondence, *iii*. by end, cause, and effect, 5131. Of the correspondence of the interior viscera of the body with the Grand Man, 5171-5189. From situation and influx it may be known to what province the angelic societies belong, 5171. Of the correspondence of the peritoneum, the kidneys, the ureters, the

bladder, with the Grand Man, 5377-5396. Nothing exists in the natural world which has not correspondence with the spiritual world, *ill.* 5377. If there be not correspondence the internal appears to the external to be alienated and hard, 5422, 5423; *ill.* by examples, 5511. Of correspondence with the skin, the bones, and the hairs, 5552-5573. By correspondences a conjunction is effected of things internal and things external, 8610. By correspondences heaven is conjoined with the earth, 8615. Correspondences have the greatest force, and on this account the Word was written by pure correspondences, *ib.* All things which are in the world in its three kingdoms, are representative of the spiritual and celestial things of the Lord's kingdom, 9280, end; and they are correspondences of all, *ib.* Of the correspondence of man and of all things pertaining to man with heaven, 10,030, end. There are correspondences of all the members of the body with heaven, shown from the statue of Nebuchadnezzar, *ib.*; and the head corresponds to the inmost heaven, the breast and body to the middle heaven, and the legs and feet to the ultimate heaven, *ib.* The science of correspondences prevailed amongst the Orientals, *sh.*; but it was afterwards obliterated, especially in Europe, 10,252.

**CORRUPT**, to. It is predicated of things intellectual, thus of persuasions, 622. To be corrupted denotes to turn away from the Divine Being, 10,420.

**COTTAGES**. See **TENT**.

**COUNTRY** is the neighbour, 6819, 6821. See **NEIGHBOUR**. He who loves his country, in the other life loves the Lord's kingdom; for this is then to him his country, 6821.

**COURT**, OF THE HABITATION. It denotes the ultimate heaven, *sh.* 9741. There was an outer and inner court, this for the celestial kingdom, that for the spiritual, *ib.* There is a court belonging to each heaven, *ill. ib.* In the outer court are those who are in goodness from faith, of whom see *ib.* 9742.

**COVENANT**. It denotes the conjunction and presence of the Lord in man by love and charity, and covenants represented this, 665, 666, 1023, 1038, 1864. The Lord does not establish or enter into a covenant with man, 1864. The rites of the church were signs of a covenant, 1038. A covenant is with things internal, *ib.* It denotes conjunction and union, 1996, 2003, 2021. All external rites were signs of a covenant, 2037. The covenant with Abraham, Isaac, and Jacob denotes conjunction by the Divine Humanity of the Lord, 6804. The stipulations or compacts, which in the Word are a covenant, in a confined sense are the ten precepts, or the decalogue; in a more extended sense are all the precepts, etc., which the Lord enjoined by Moses from Mount Sinai; and in a wider sense on the part of man are the books of Moses; but on the Lord's part are mercy and election, *ib.* To keep a covenant denotes life in goodness, and thus conjoined to the Lord, *sh.* 8767. Conjunction with the Divine Being is represented by a covenant from Jehovah with the people, and it denotes the reception of influx by correspondence, and thereby conjunction, *sh.* 8778. To establish a covenant denotes communication, 9344. Because conjunction of the Lord with man is effected by the Word, it is called a covenant, as also the law, the tables, and the ark where the law was

placed, *sh.* 9396. Things were halved, and set opposite to each other, when a covenant was entered into; thus it was with the tables on which the law was inscribed, *sh.* 9416. A covenant denotes conjunction, cited, 10,632.

COVERING. See VAIL.

COVET, TO. See TO LUST AFTER.

COW. Cows denote truths, 5198. They also denote falsities, 5202.

CREATE, TO. It denotes to regenerate, 1688. The distinction between creating and making, 472. The historicals of creation in the first chapters of Genesis are historicals so made, illustrated from various things there, 8891, 9942. To create denotes to reform and regenerate man, *sh.* 10,373. To create denotes to form anew; it denotes quality, and to make denotes effect, *ib.* In the first chapters of Genesis the establishment of the celestial church is described, 10,545. To be created denotes to be from the Divine Being from first to last things, or from inmost to outermost things, 10,634.

CREEPING THING. It denotes what is sensual, also what is pleasurable, 746, 909. It denotes pleasures, thus both things unclean and clean, 994.

CRITIC. The ideas of critics appear in the spiritual world like closed lines, 6621.

CROSS, THE, denotes truth Divine, which the Jews treated with contumely, scourged and crucified, 2313. The passion of the cross was the ultimate of temptation, and is not to be understood according to the faith prevalent at this day, *ill.* 10,659. See the LORD.

CROWD, MIXED, denotes good affections, not genuine, and the quality of those who are in such, 7975.

CROWN. It denotes Divine good from which is Divine truth, 9930.

CRUELTY. Of the hells of the cruel. See HELL. Adulterers are cruel, 824. Into what phantasies cruelties are changed in the other life, 954. The hell of cruel adulterers, under the right foot, where there are such from the Jewish nation, from experience, 5057. How cruelly they treated the nations from delight, *ib.* The cruel are in the excrementitious hells, and there are things cadaverous, 5394.

CRY or SHOUT. It is predicated of what is false, 2240. To cry from heaven denotes consolation, 2821, 2841. The cry in Matthew xxv. 6 denotes a change in the church, 4638. To cry with a great voice denotes aversion, 5016, 5018, 5027. To cry denotes confession and acknowledgment by faith, *sh.* 5323. To cry is predicated of indigence, 5355. To cry denotes what is nearly effected, 5870. To cry denotes imploration, 6801. A cry ascending to God denotes that they are heard, 6802. To cry denotes thought with a full intention of doing, 7119. To cry denotes to testify indignation, 7142. A great cry denotes interior lamentation, 7182. To cry denotes intercession, 8170. To cry denotes supplication arising from pain, 8353. Supplication from good is heard as a cry in heaven, and from evil in hell, 9202.



CUNNING. See DECEIT.

CUP. See BOWL.

CURE, to. See To HEAL.

CURSE, to. The Lord curses none, but is merciful to all, 245, 592, 1093, 1874. Cursed denotes to turn away from what is heavenly, and to turn to what is corporeal, 245, 379, 1423. Curse denotes disjunction, or aversion from good, *ib.* 3514, 3530, 3565, 3584. They are called cursed who have averted themselves, 5071. Not to curse God signifies that Divine truths ought not to be blasphemed, 9221.

CURTAINS of the habitation denote truths, 9595, 9596. To stretch out the heavens, and to expand the earth, denotes to regenerate, or to give a new understanding and a new will; and the like is signified by expanding the curtains of the habitation, 9596. The edge of a curtain denotes the sphere of truth, 9606. Hangings denote truths, such as are in the ultimate heaven, 9756.

CUSH. What Kush or Ethiopia is, 116, 117, 1163, 1164, 1166. See ETHIOPIA.

CUSTODY, GUARD, WATCH, or KEEP. See PRISON. To be given into custody denotes rejection, 5083, 5101. It denotes separation, 5456. Guard and custody are said of the Lord, also of the prophets and priests, thus of the Word, *sh.* 8211, end. To keep denotes the memory, 9149. To keep precepts, and similar things, denotes to live according to them, *ill.* 8767. To keep denotes to hold in bonds, 9096. To keep, when concerning the Lord, denotes providence and guardianship, 9304.

CUTICULARS. Cuticulars in the Grand Man were represented by Hebrew servant, and what their quality, 8980.

CUTTERS OF WOOD. What, 1109, 1110.

## D.

DAGGER. See SWORD.

DAILY denotes continually, perpetual and eternal, 2838. Similarly to-day, which see, *ib.* 3998, 4304, 6165, 6984, 9934. Explained this part of the Lord's Prayer, "give us to-day our daily bread," 2838, end. See also YESTERDAY, THE DAY BEFORE YESTERDAY, and TIME.

DAINTIES or SAVOURY MEAT. See TASTE.

DAMASCUS. What, 1715, 1796.

DAMSEL. See GIRLS.

DAN denotes the ultimate boundary, 1710. In the supreme sense it signifies justice and mercy; in the internal sense the holiness from faith; in the external, goodness of life, 3921, 3923. It denotes the affirmative and first acknowledgment of that truth; thus, what is first with the man who is about to be regenerated, but last with the man who is regenerated, *sh.* 3923. It denotes those who are in truth, and not yet in goodness, 6396. It denotes those who are in the ultimate of the Lord's kingdom, because they do good from truth, and not so much from goodness, *ib.* It is the last tribe, 10,335.

DANCE. Formerly in Divine worship they played and danced, *sh.* 8339; it denotes the truth of faith, *ib.*

DANIEL represented what is prophetic of the coming of the Lord, and of the state of the church, 3652.

DARKNESS. Darkness denotes falsities, 1839. Darkness denotes falses, thick darkness evils, 1860. The light of the evil is turned into darkness, 1528. The evil love darkness, *ib.* See also THICK DARKNESS and SHADE. The hells are said to be in darkness, because in falsities, and concerning their light, 4418. The hells are said to be in darkness because they are in falsities, and they have a light as from a coal fire, 4531. Of those who believe that they are wise from themselves; they are sent into a state of darkness; from experience, *ib.* See also OBSCURE and SHADE. Darkness denotes falsities, *sh.* 7688. Thick darkness denotes the privation of truth and goodness; thus the most dense falsity from evil; but darkness denotes the privation of truth, thus what is false, *sh.* 7711. Divine light is thick darkness to the evil, *ill.* 1861, end, 6837, 8197.

DARKNESS, THICK. See DARKNESS. Darkness denotes falsities, thick darkness evils, 1860. In the hells there is thick darkness, and this from falsities; and there is cold there, and this is from evils, 3340. There is also luminous light there, but fatuous; and there is also warmth, but it is like that of unclean baths, *ib.* When the hells are looked into, there is a thickly dark mist; and the inhabitants have warmth from the hatreds, revenges, and murders which they breathe; from experience, 3440. Thick darkness denotes the entire privation of truth, and at the same time of goodness, darkness, only the privation of truth, *sh.* 7711. Thick darkness denotes the most dense falsity in opposition to heaven, *ib.* To feel or grope in thick darkness denotes where there is contrariety to truth and goodness, often to stumble, and not to find, *sh.* 7712. Truth divine is thick darkness to those who are of the spiritual church, and still more so to the Israelitish and Judaic people, 8918.

DART or ARROW. To DART or SHOOT. See BOW.

DATES. See TURPENTINE NUTS.

DAUGHTER. Sons denote things true, daughters things good, 489, 490, 491. Daughter denotes lust, 568. Daughters signify affections of goodness and truth; the daughter of Zion affections of goodness, and the daughter of Jerusalem affections of truth; thus celestial and spiritual churches, 2362. The daughters of the nations signify the various affections of evil and falsity, and their religious persuasions, *sh.* 3024. Daughter denotes affection; also the church and faith in which there is good, 3963. Daughter denotes the church and faith, and likewise a religious persuasion, *sh.* 6726, 6729. Daughter denotes the church, and also a false religion, *sh.* 6729. The seven daughters of a priest denote the holy things of the church, 6775, 6778. The quality of women, of a daughter, of a handmaid, in respect to those who are in truths without affection, the difference, 8994. The daughter of Zion denotes the celestial church, 9055, end.

DAUGHTER-IN-LAW denotes the truth of the church adjoined to its good; and, in the opposite sense, falsity adjoined to its evil, *sh.* 4843.

DAVID. In the Word throughout David denotes the Lord, 1888, also 9954.

DAY. See also YEAR. Day is taken for time and for state, 6, 23,

487, 488, 493, 839. A state of faith is day, a state of no faith night, 221. The changes of the regenerate man as to things of the will, are as summer and winter; and as to things of the understanding, as day and night, 935, 936. Day, like all times, signifies states, 2788. To this day even until to-day and to-day denotes what is perpetual and eternal, 2838, 4304, 6165. To come into days denotes to put off the humanity, 3016. "It came to pass in that day" denotes state, 3462. As yet a great day denotes a foregoing state, 3785. Days multiplied denote change of state, 4850. The times of the day, as morning, mid-day, evening, twilight, in hell denote night and torment; on which subject, see *ill.* 6110. From that even to this day denotes continually, 6278. In that day denotes what is eternal, 6298. In the whole day, and in the whole night, denotes a state of perception not obscure and another that is obscure, 7680. Of a day in its day denotes continually, 8418, 8423. Changes of state in the other life are as the changes of the times of a day in the world, that they may be continually perfected, 8426. In the other life states succeed each other, like the seasons of the year in the world, for the reason that they are being continually perfected, 9213. The states pertaining to the angels are as the times of a day, *ill.* 10,605. Day denotes state, cited, 10,656.

DAY BEFORE YESTERDAY denotes from eternity, 6983; and it denotes a prior state. See YESTERDAY. It denotes a prior state, 7114.

DAY-DAWN. See MORNING. It denotes conjunction after temptation, 4283, 4299.

DAY FOLLOWING. See To-MORROW.

DEAF. It denotes non-perception, and hence non-obedience; and the deaf in the Word denote those who do not know the truths of faith, and hence cannot live according to them, *sh.* 6989. The deaf are they who are not in faith from truth, because not yet in the perception of it, briefly, *sh.* 9209.

DEATH, DEAD. Of the life of man after death. See LIFE. Of the resuscitation of man from the dead, 168-189. See RESURRECTION. They who are not in faith are dead, 290, end. The quality of a dead man, of a spiritual, and of a celestial man, 81. How what is alive, and how what is dead, appears in the other life, 671. To die also denotes that a thing ceases to be such, 494. To die also denotes the last time of the church, when all faith, that is, charity, has expired, 2908; also it denotes as to the truths of faith, *ib.* 2912, 2917, 2923. To die denotes an end of representation, 3253, 3259, 3276. To die denotes to rise again, 3326. To be slain and to die denotes not to be received, when it is predicated of good and truth, 3387, 3395. To die denotes resuscitation into life, 3498, 3595. To mourn for the dead denotes a last farewell, 4565. Death denotes resuscitation into life, *ill.* 4616, 4621. Death in the Word signifies hell and eternal unhappiness, and what is evil and false, because opposition to the life of intelligence and wisdom, 5407. Man's death is from sin, 5712, end. If man had lived the life of goodness, he would have been without disease; and when old, would have been again an infant, but a wise one, and would have passed into heaven, and put on a body such as the angels have, 5716. The physical cause of disease and death is



sin, *ib.* To die denotes a new representative, 5975. To place the hand on the eyes, when a man dies, denotes to vivify, 6008. To die denotes new life, 6036. Death denotes spiritual death, *sh.* 6119. In desolation there is presented an image of spiritual death, which is damnation, *ib.* Death is resurrection to life, and is regeneration, *ill.* 6221. To die denotes to cease to be, 6587, 6593. To die denotes an end of a former state, and the beginning of a succeeding one, 6644, 6645. To die denotes to be removed, 7021. They who will what is good and believe what is true have life, and are said to be alive; and they who will what is evil and believe what is false have not life, and are said to be dead, *sh.* 7494. To die denotes to be consumed, 7507, 7511. Death denotes damnation, and why it is called spiritual death when yet they live, *ill.* 9008. Death, when concerning Aaron, denotes a cessation of what is representative, and of conjunction with heaven, 9928. Death, when concerning the ministration of Aaron and of his sons, denotes that the representative perished, *sh.* 10,244.

DEBORAH. The nurse of Rebecca denotes hereditary evil, 4563.

DECALOGUE. See LAW.

DECEIT. See also PRETENCE. The hell of those who beguile by artful deceit, with a view to destroy souls, 830. The differences of deceit; some are premeditated, and some are not premeditated, *ib.* Of deceitful jugglers, and their hells and punishments, 831. The most deceitful are in an infernal tun; they infuse deceits subtly, nor are they admitted to men, 947. Of the deceitful in an obscure chamber, 949. Deceitful pretenders undergo the punishments of discernption, 957-960. The deceitful and hypocrites insinuate themselves into societies; but they are rejected and punished, 1273. Deceitful hypocrites are meant by those who enter in, not having on a wedding garment, 2132. Pretence and deceit were regarded as enormities by the most ancient people; and the deceitful were cast out, as devils, from society, 3573, end. Fraud is evil opinion and intention, and it speaks and thinks differently from him with whom it speaks, 4459, 4469. The deceitful, when viewed by the angels, appear as serpents and vipers, 4533. The most malicious are under the heel of the foot, their quality shown, 4951. What the evil act from cunning, and also from deceit, they call prudence, 6655. To lie in wait is to act from will and from what is foreseen, 9009. Deceit is wickedness grounded in the will, in previous thought, or premeditation, 9013. Genii are to the back and invisible, *ib.* They destroy all that belongs to spiritual and interior life, *ib.* In the Word poison denotes deceit, and poisonous serpents denote the deceitful, *sh. ib.* Deceit is hypocrisy in the spiritual sense, *sh. ib.* See HYPOCRISY.

DECLARE TO. It denotes to think and reflect, 2862, 5508; also to perceive, 3608, 8601. It denotes to communicate, 4856. It denotes to conjoin, 5596. It denotes to flow in, 5966.

DECLINE or TURN ASIDE, *to.* It denotes to what is false, 4815, 4816.

DECORUM. Truths are the forms of good, illustrated from honesty and decorum, 4574.

DEDAN. What, 1172. Sheba and Dedan denote the knowledges of the church, and the derivations of truth there, or the doctrinals of charity and of faith, and those who are in them, 3240. Sheba and

Dedan were not the great-grandsons of Ham, or the sons of Ramah, but the grandchildren of Abraham by Keturah, *ib.* Sheba properly denotes those who are in goodness from faith, and Dedan those who are in truth from good, *ib.* end, 3241, beginning.

DEEP, DEPTH. They denote the hells as to evils, *sh.* 8279. See ABYSS.

DEGREE or STEP. See FORM. Living decorations of steps and gates, 1627. How much the things which are in a superior degree exceed in perfection and abundance those which are in an inferior, 3405. Definition, according to degrees, what and of what quality, *ill.* 3691. There are good affections and truths of a triple degree in the internal man, according to the three heavens; and good affections and truths of a triple degree in the external man, which correspond to them, 4154. Degrees are as ladders from things interior to things exterior, of which, 5114. The interiors of man are distinguished into degrees, and every degree is terminated, why; if not, evil in the ultimate degree flows in with defilement, 5144. Things interior and things exterior are not known, unless degrees are known, 5146; they are not continuously purer and grosser, but distinct, 6326, 6465. He who conceives of formations, as of things continuously purer and grosser, cannot comprehend the internal and external of man, 6465. See INTERNAL, EXTERNAL, and FORM. How the case is with degrees in successive order, *ill.* from fruits, 8603. To ascend by degrees or steps denotes to be elevated to things interior, *sh.* 8945. Of degrees in successive order with men; of the modern idea, that they are continuous; and of the idea amongst the ancients, that they are degrees; thus distinct, whence this separation, 10,099. The quality of degrees of altitude; they are those which proceed from things interior to things exterior; and without an idea of them little is known about things interior and exterior with man, and in the heavens; and what they are, *ill.*, and degrees consociate themselves, from experience, 10,181. See also 1689, 5194, 8423, 9489, 9773; and also 3405, 3691, 4145, 5114, 5146, 8603, 10,099. The spiritual degree, which is interior, does not communicate with the natural or exterior by continuity, but by correspondences. See the ANGELIC WISDOM concerning the Divine Love, 238.

DELIGHT. The filthy delights which succeed in the other life, 954. Delights are not denied man, provided his intentions are good, 995. See PLEASURE. Delight grows meaner the more it approaches to things external, 996. Pleasures derive their delight from use, 997. The natural man is regenerated by delights and pleasantnesses which are suitable, 3502, 3512. And truths gain a place in the natural mind according to their pleasantnesses and delights, 3512. The combat between the delights of the natural man and the delights of the spiritual is temptation, 3928. The delights of the affections of what is evil and false, and the delights of the affections of goodness and truth, disagree with each other, what is the difference, 3938. They who are in the delight of the affections of what is evil and false do not know what the delight of the affections of goodness and truth is; and suppose that they should perish if they were deprived of their delight, shown from experience, *ib.*

DEPART, TO. See TO GO FORTH.

DEPART, to. To depart denotes the institutes and order of life, 1293.

DEPART, to, or GO AWAY. To cause to depart denotes to dissipate, 8201.

DEPOPULATE, to, denotes to disturb order, or to cause a want of order, 6405, 6406.

DERIVATIONS. Derivations are as steps or degrees, as of a ladder, between the intellect and the sensual mind, *ill.* 5114.

DESCEND, to. When it is predicated of God, it denotes for judgment, 1311. To descend involves casting down to evil, as to ascend involves elevation to goodness, *ill.* 4815. See also TO ASCEND. To ascend denotes towards interior things, and to descend denotes towards things exterior, 5406. To descend also denotes life, when it is similar to going, 5637. When descending is predicated of the Lord, it denotes to lower things, 6854. To descend denotes to look in, to survey, and to examine, 10,419. To descend denotes influx, 10,689.

DESERT. See WILDERNESS.

DESOLATION. Desolation respects the spiritual things of faith, and vastation the celestial things of faith, 411. Vastation and desolation are elsewhere called consummation and excision, *ib.* In the Word desolation is used when truths are deficient, and vastation when goods are deficient, 5360. Of desolation in relation to spiritual famine or the defect of goodness and of knowledges, 6110, *ill.* See VASTATION, FAMINE. To desolate denotes to deprive by lusts, and thereby to consume, 9141.

DESPAIR or DESPERATION. Temptations are accompanied with despair concerning the end, 1787. The reasons why they who are regenerating are reduced to despair, 2694. The despair attendant on those who are about to be regenerated is concerning spiritual life, 5279. It is the last of vastation and of desolation, the reason, 5280. By despairs, desolations, and temptations it is acknowledged that the all of truth and of goodness is from the Lord, 6144. They who are in infestations, and in temptations, are brought to despair, 7147. This is effected by the withdrawing of truths, *ib.* Something concerning a state of despair, the subjects of it suppose themselves delivered up to the infernals, 7155. Infestation and temptation must be brought to a state of despair, and otherwise the ultimate of use would be wanting, shown from the temptation of the Lord, that it was even to despair, 7166. Despair is in temptations, and on such occasion bitter things are spoken, which at the time are not attended to, because temptation is to the last limit of the power of resisting, 8165. Temptations are continual despairs concerning salvation, 8567.

DESTROY, to. To destroy, when predicated of the Lord, denotes, in an internal sense, to perish by evil, that is, to be damned, 2395, 2397. To destroy is to deprive any one of the truths and good affections of faith and of love, 10,510. See DESOLATION.

DESTROYER. It denotes hell, 7819.

DEVASTATION. See VASTATION. A total devastation is the privation of all good and truth, 7776, 7947.

DEVIL, THE. See HELL. Hell constitutes one devil, 694, 968.



What the devil is, and who together are devils, and I have conversed with them, 968. The Lord has no need of infernal spirits, because all power is from good, 1749. See also SPIRIT.

DEW denotes truth, and especially truth derived from a state of peace and innocence, 3570, *sh.* 3579, 3600, 8455.

DIAMOND. Precious stones denote the truths of faith, 114. See also URIM.

DIE, to, and DYING. See DEATH. To die denotes to die spiritually, thus to perish as to the life of heaven, 8922.

DIET. Diet, or meat and drink, in the spiritual sense denotes the knowledges of goodness and truth, 9003. See FOOD.

DIG, to, denotes the investigation of truth, 7343. It also denotes to devise, 9085. Digging through as a thief denotes the perpetration of what is evil in what is hidden, *sh.* 9125.

DIG THROUGH, to. See To DIG.

DIKLAH. What, 1245, 1247.

DINAH denotes the affection of general truths, or the church in which there is goodness, 3963, 3964. She denotes the affection of all things of faith, 4427; and she denotes the church corrupted, 4504.

DISCERPTION. Divers punishments of discerption, and for whom, 829, 957, 959. They who inflict the punishment of discerption act in the form of a cone, 957, 958. Discerption as to the thoughts, 962. See also LACERATION.

DISCIPLES. See APOSTLES.

DISCOURSE. See SPEECH, To SPEAK.

DISEASE. He is sick who is in evil, he is bound who is in falsity, briefly, 4958. Of the correspondence of diseases with the spiritual world, 5711-5727. Diseases correspond to the spiritual world in a wide sense, not to the Grand Man, 5712. Diseases correspond to lusts, and they are from sin, *ib.* The hells induce diseases, when they are permitted to flow into the solid parts of the body, 5713. Adulterers inflict, in the highest degree, pains on the peristoms, and wheresoever they go; also oppression in the stomach; from experience, 5714. A cold fever from unclean colds, 5716. Of those who have reference to the vitiated excretions of the brain; they rush into the skull, and by continuity, even into the spinal marrow, and induce insanities and death; from experience, 5717. Of what quality and where they are, *ib.* They who in principles and life have been desirous of rule, excite enmities and hatreds, and they have reference to the gross phlegm of the brain, and induce torpor, and take away vitality, of whom, 5718. They who condemn the Word and the life, have reference to the vitiated elements of the blood, 5719. Hypocrites induce pains in the teeth, in the bones of the temples, and also into the cheeks, 5720. They who, in the life of the body, have appeared more just and serious than others, and have lived only a life of self-love, in hatred against those who have not worshipped them, communicate wearisomeness, and hence infirmity to mind and body; of whom, 5721. Of the most filthy, who also induce wearisomeness and torpor, so that a man cannot raise himself from his bed, 5722. They who indulge in scruples of conscience on all occasions, induce anxieties, 5724. Those who have been given up to sloth and indolence, induce heaviness in the stomach, 5723. How it is with man when he is

inundated, he is indignant, and under the influence of vehement desire, 5725. If man had lived the life of goodness, he would have been without disease, and would have become again an infant, but a wise infant, and would then have passed into heaven, and have put on a body such as the angels have, 5726. The physical cause of diseases and death, *ib.* To be sick denotes a successive state of regeneration, *ill.* 6221. Diseases denote evils of the spiritual life, and they correspond to each other, 8364. The Lord's miracles were healings of diseases, and they involved and signified states of the church, *ib.* end. The cures of diseases denote the healings of spiritual life, 9031. Disease denotes falsified truth and adulterated good, 9324.

**DISPUTE.** To dispute denotes to deny, 3427. Not to contend denotes to be in tranquillity, 5963. To dispute denotes combat, 6764. To dispute denotes contention concerning truths, or to defend truths against falsities, and liberate them, 9024.

**DISSOLUTE.** To be dissolute denotes to be averted from what is internal, 10,479, 10,480.

**DISTANCE.** See **PLACE** and **SITUATION**. Concerning distance in the other life, from experience, 1273-1277, 1376-1381. Distance denotes diversity of state of life, 9104.

**DISTURB.** It denotes consternation, *sh.* 9328.

**DIVIDE THE SEA** denotes to dissipate falsities, 8184.

**DIVIDE UPON.** It denotes arrangement, 4342, 4344. To be divided denotes separation and removal from truths and goods, 4424. To divide denotes to exterminate, 6360, 6361. It denotes also to separate and likewise to dissipate, whence, *sh.* 9093.

**DIVINE**, to, denotes to know what is hidden, 5748. It denotes to know things hidden and future, when it is predicated of the Lord, 5781. Divination, when it relates to the prophets, denotes revelation which respects life; seeing has respect to doctrine, 9248.

**DO WELL.** To do well denotes to gain life, 4258.

**DOCTRINE, DOCTRINAL, LEARNED.** See also **SCIENCE, CHURCH, WORD, CHARITY, LOVE**. The learned do not know more than the simple, 206. Whence the doctrines of the Ancient Church, 608, 609, 920. What is doctrinal does not make the church, but charity, 1798, 1799, 1834, 1844. The church would be one, if all had charity, notwithstanding their difference as to worship and doctrinal truths, 809, 1285, 1316, 1798, 1799, 1834, 1844. Doctrinal truths are nothing unless the life be formed according to them, 1515. The Lord is Doctrine itself. See **LORD**, 2545. The doctrine of faith is celestial-spiritual, not from the rational mind, 2510, 2516, 2519. The doctrine of faith is the doctrine of charity, 2571. The doctrine of faith is clothed with appearances from things human, 2719, 2720. Doctrine is not perceived unless it be expounded rationally and sensually, 2553. The Lord thought from what is Divine-celestial, but taught according to apprehension, *ib.* They who look to doctrinal truths and not to life, do not think of a life after death, and conversely, 2416. There is a doctrine of charity and a doctrine of faith, and the doctrine of the Ancient Church was that of charity, which at this day is among things that are lost, 2417. Hence they were enabled to know what is meant by the neighbour, *ib.* In what ignorance are they who are in no doctrine of charity, 2435. What it is

to look to things doctrinal, 2454. It is allowed those who are in an affirmative state concerning Divine truths, to enter into things rational and scientific, but not for those who are in a negative state, 2568, 2588. Doctrines are from scientifics, 3052. What is meant by doctrines being removed when man is first being reformed, 3057. The doctrines of faith are appearances of truth divine. See APPEARANCES. Truths are not knowledges, but are in knowledges, 3391. The spiritual separate what is Divine from what is rational, inasmuch that they are desirous that the things of faith should be simply believed, without any intuition from the rational mind, 3394. The Philistines rejected the doctrines of charity before they obliterated interior truths, 3412, 3413. The doctrines of the ancients were altogether different from those of this day, namely, besides representatives and significatives, they had the doctrines of love to the Lord, and of charity to the neighbour, 3419. Those doctrines at this day have been obliterated by the modern Babylonians and Philistines, *ib.* 3420. The Word may be known according to those doctrines, *sh. ib.* There is only one doctrine, namely, that of charity to the neighbour and of love to the Lord, 3445. Although doctrines are various, still the church is one, if all have charity, 3451, 3452. In all doctrines, which are from the literal sense of the Word, there are interior truths, 3464. The learned at this day love to wander only in the bark of knowledge, and to dispute whether a thing be so, 3677. The Lord is the Word, or Divine doctrine, in a threefold sense, the supreme, the internal, and the literal, 3712. The learned know less than the simple, and in what ignorance they are concerning good and truth, concerning heaven, and various other things, from experience, 3747, 3748, 3749. Scientifics are the means of becoming wise, and the means of becoming insane, and hence the learned in the other life are more stupid than the simple, 4156. From a false principle flow falsities, *ill.* 4717, 4721. Special things of doctrine are confirming additions and explanatory, 4720. The ancients had doctrines of charity, which led to life, and how much they prevailed over doctrines of faith, 4844. Their knowledges and scientifics consisted in knowing what the rituals of the church signified, *ib.* The doctrines of the Ancient Church were doctrines of charity, concerning which, 4955. Those doctrines at this day are lost, and why, *ib.* Scientifics in the Ancient Church were subservient to their doctrines, 4964, 4966. See SCIENCE. The truths of the church are procured by doctrines, and by the Word; if only by doctrines, man believes those who have collected confirmations, but if by the Word, he may procure to himself truths from the Divine Being, 5402. They who are in the affection of truth for the sake of truth, and for the sake of life, do not remain in doctrines, but search the Word, and see whether they be truths, 5432. The doctrines of scientific truths are those which are derived from the literal sense of the Word, 5945. He who has arrived at spiritual goodness has no need of doctrines, 5997. The Word ought to be searched to know whether doctrines are true, 6047. See FAITH. All things have reference to general things, thus to doctrines, 6146. The doctrine of charity. See CHARITY. All doctrine belongs to truth, 7053. They who read the Word from heavenly love are enlightened, and thence make to themselves doctrine; but they who read from infernal love, are not enlightened, but



are thereby more blinded, *ill.* 9382. They who are in the external sense of the Word, and not in the internal, make to themselves no doctrine from the Word, 9409. All doctrine from the Word should lead to the understanding of the Word, *ill. ib.* With those who are in the sense of the letter without doctrine, truth is not in any power, *ill.* 9410. Doctrine ought to be derived from the Word by those who are enlightened from the Lord, 9424. The Word is sustained by genuine doctrine, *ill. ib.* Idols in the Word signify doctrines derived from the external sense of the Word without the internal, *sh. ib.* Genuine doctrine from the Word is the internal sense, 9430. The external sense of the Word without genuine doctrine from the Word is obscure like a cloud, *ib.* The distinction between those who teach and learn from the literal sense of the Word and those who teach and learn from doctrine derived from the Word; the latter understand interior things, the former only exterior, 9025. Doctrine from the Word ought to be fashioned by those who are in a state of enlightenment from the Lord, that the Word may be understood; and who are enlightened, 10,105. The Word is to be comprehended by doctrine derived from the Word by one who is enlightened, 10,324. Doctrine from the Word is a lamp, and the internal sense of the Word teaches it, 10,401. The sense of the letter of the Word without doctrine leads into errors, *ill.* 10,431. They who are in externals without an internal, and the merely sensual, read the Word without doctrine, and believe only the sense of the letter; and hence come falsities, for they have a material idea concerning truth, 10,582. There must in all cases be doctrine from the Word, that it may be understood, *ib.* Where the church is, there must be doctrine from the Word, and indeed the doctrine of life, which is the doctrine of charity and of faith together, and not of faith alone, 10,763, 10,765.

DOOR. The door of a tent denotes entrance to what is holy, 2145, 2152. Door denotes what introduces to good, 2356, 2385. What is meant by door of fountains, 4861. See FOUNTAIN. A door denotes introduction and communication, *sh.* 8989; and a door has actually this signification in heaven, *ib.* To bore the ear through with an awl to a door denotes to addict to perpetual obedience, 8990.

DOTHAN. It denotes special truths of doctrine, *sh.* 4720; and in the opposite sense of falsity, and special things of falsity, *ib.* 4721.

DOUBLE-DYED and SCARLET denotes spiritual good, *sh.* 4922. Scarlet denotes good, double-dyed truth, 9468.

DOUGH, of which bread is made, denotes the first state of truth derived from good, 7966.

DOVE. Doves denote the good affections and truths of faith, with a person about to be regenerated, 870. A turtledove and young pigeon signify things spiritual, 1826, 1827. Why birds in sacrifices were not divided, 1892.

DOWNWARDS. What is meant by looking upwards and what by looking downwards, 6952, 6954. See ELEVATION.

DOWRY denotes a ticket of consent and confirmation of initiation, 4456, 9187. Dowry is a ticket of consent to conjunction, 9186. It is predicated of the conjunction of truth with good, *ib.*

**DRAGON.** Of the habitation of dragons, near Gehennah ; who, and of what quality, 950. The dragon, the old serpent in the Apocalypse, what, 7293, end.

**DRAW, TO.** To draw waters denotes to be instructed in the truths of faith and to be enlightened, 3058, 3071. Drawers of waters, *ib.* See **WATER** and **TO DRINK**.

**DREAD.** See **TERROR**.

**DRINK, TO.** Where the good affections and truths of faith are treated of it denotes to be instructed in them and to receive them, *sh.* 3069, 8352. To give to drink denotes to enlighten, 3071. See also **TO DRAW**. To sup or to drink denotes also communication and conjunction, 3089. To make to drink denotes nearly the same as drinking, but involves something active, 3092. To eat denotes the appropriation of goodness, and to drink the appropriation of truth, 3168. To give a flock to drink denotes to instruct in the Word or doctrine, 3772, 6778. To come to drink denotes the affection of truth, 4012, 4018. To drink denotes the application of truth to its good, 5709. As meats and drinks recreate the natural life, so good affections and truths corresponding to them recreate the spiritual life, 8562. To eat and to drink denotes information respecting goodness and truth, *sh.* 9412.

**DRINK-OFFERING** denotes the goodness from truth, the goodness from faith, spiritual goodness, 4580. A meat-offering denotes celestial goodness, and a drink-offering spiritual goodness ; in like manner bread and wine in the Holy Supper, *sh.* 4581. A drink offering in the opposite sense denotes the worship of what is false, *ib.* Setting up a statue of stone, offering a drink-offering upon it, and pouring oil upon it, represents the progress of the Lord's glorification and of the regeneration of man from truth to celestial goodness, 4582. A meat-offering, which was bread, and a drink-offering, which was wine, signified such things as relate to the church ; thus goodness and truth, *ill.* 10,137.

**DRUM.** It is predicated of spiritual goodness, 4138. It denotes the goodness from truth, *sh.* 8337.

**DRUNKENNESS, DRUNKARD.** A drunkard is one who slides into errors and who reasons, 1072 ; and denotes those who are insane in spiritual things, *ib.*

**DRY, DRYNESS, or DROUGHT.** Dry as the earth, what is meant by it, 806, 6976. Dry and drying, when concerning waters, what they signify ; when waters denote falsities, dry and drying denote non-falsities ; but when waters denote truths, dry and drying denote non-truths, *sh.* 8185. When concerning trees, herbs, harvest, bones, dry and drying denote what is contrary to those things ; and dry earth is predicated of goodness, *ib.* end.

**DUMAH.** The son of Ishmael, 3268.

**DUMB** denotes non-utterance ; and the dumb in the Word denote those who, by reason of ignorance, cannot confess the Lord, and preach faith in Him, *sh.* 6988.

**DUNG.** See **EXCREMENT**.

**DUST** denotes what is damned, 278, 7522. What is meant by the serpent eating dust, 249. What is meant by the dust of the earth, the dust of the sea, the stars of the heavens, 3707, 7418, 7522. What is meant by the dust of the feet, 1748, 2162.

DWELL, to, denotes to live or life, 1293. It denotes to be and to live, 3384, 3417. See To INHABIT, or To DWELL.

## E.

EAGLE. It denotes the rational mind as to truth; and in the opposite sense the rational mind as to what is false or reasoning, *sh.* 3901. To bear on the wings of eagles denotes to elevate by the truths of faith to celestial light, 8764. The spirits who were about the earths in the universe, and who were on high, were likened to eagles, not as to rapine, but as to keenness of sight, 9970.

EAR. It denotes obedience, 2542. See also EAR-RING, AN ORNAMENT FOR THE EAR, EAR-RINGS. The ornaments which were fitted to the ears, or ear-rings, signified goodness in act, or evil in act, 3103. The ear denotes obedience and the will of faith, 3869. The ear in the supreme sense denotes Providence, *ib.* close. The ear is formed correspondently to the modifications of the air and sound, and the eye to the modifications of æther and light, 4523. Ear-rings in the ears were badges representative of obedience, 4551. See ORNAMENT FOR THE EAR. Of the correspondence of hearing and of the ear with the Grand Man, 4652-4660. Hearing corresponds to obedience, 4653. There are some who correspond to the exteriors, and some to the interiors of the ear, *ib.* Of those who correspond to the external ear, 4654. Spirits were observed near the ear and within it, 4655. They who do not attend to the sense of a thing correspond to the cartilaginous and bony part of the external ear, 4656. Of those who speak into the ear, or whisperers, 4657. Of those who speak to the right ear, and of Aristotle, 4658. The ear denotes consent when it has relation to those who are in more eminent stations, 6513. The ear denoting obedience is in agreement also with human speech, 8990. To bore the ear with an awl to a door denotes to addict to perpetual obedience, *ib.* Ears denote hearkening and perception, and likewise obedience, *sh.* 9397. The ear denotes perceptivity, 10,061.

EAR OF CORN. Ears of corn, or spikes, denote scientific truths, *sh.* 5212.

EAR-RINGS. An ear-ring is a representative token of obedience, 4551, hence to put it on denotes to obey, 10,402. See EAR, ORNAMENT FOR THE EARS.

EARTH. Under this title are included all the earths in our solar system and in the starry heavens, or in the universe, as the earths *Mercury, Venus, Mars, Jupiter, Saturn, the Moon,* and our *Earth.* Heaven is immense, and few comparatively are from this our earth, 3631. Of the inhabitants of other earths, 6695-6702. It has been given to converse with spirits from other earths, not with their inhabitants, 6695. There is an immense number of earths, proved by the spirits of Mercury, 6697. A plurality of earths may be concluded from the reason; they were not created merely for the purpose of revolving about the sun, but that the human race, and thence heaven, may exist; and they are circumstanced like our earth as to years, days, moons, *ib.* The starry heaven is so large, and is only a medium for an end; also heaven is immense; hence it may be known that



it is not formed from one earth, 6698. They who depart out of the worlds appear as a stream; and hence it may be concluded that myriads depart every day, 6699. The inhabitants of other earths adore the Divine Being under a human form; thus the Lord, 6700, 7396. The spirits of various earths are separated, and only those conjoined who are in the inmost or third heaven, 6701. There must be many earths to constitute the Grand Man; and where there is anything of correspondence wanting, instantly there are procured from some earth such as may complete it, 6807. It was said by the spirits of Mercury that in the universe there are some hundreds of thousands of earths, 6927. When any planet appears to spirits, in what place, and at what distance it is seen, 7171. The spirits of our earth have reference to natural and corporeal sense, 9107. Where there is an earth there are inhabitants, *ill.* by the end of creation, 9237. It pleased the Lord to be born on our earth, and not on another; which was done for the sake of the Word, 9350-9362. See WORD. The inhabitants, spirits, and angels of our earth in the Grand Man have reference to external and corporeal sense, 9360. Of the earths in the universe, 9438-9441. Spirits appear about their own earth, why; namely, because they are of similar genius with the inhabitants, and they may be present with them, 9968.

EARTH or LAND. See GROUND, CANAAN. The signification of earth or land is diverse, 620, 636, 1068. What is meant by ground, and what by earth or land, 566, 1067. The land denotes the tract of country where the church is, 662, 1066. Land denotes the church and everything belonging to the church, also where the church is not, 1066, 1262. A land denotes the nation there, thus its quality, 1262. Heaven denotes the internal man, earth the external, 82, 1411, 1733, 913. What is meant by the new heaven and new earth, 1733, 1850. See JUDGMENT. Land denotes the kingdom of the Lord, 1413, 1607. See CANAAN. The signification of land is various, 2571. The new heaven and new earth denote the church in general and in particular, 2117, 2118, end. Why people prostrated themselves to the earth, 2327. The people of the land denote those who are of the spiritual church, 2928. The earth denotes the church, 3355, 4535. A new heaven and new earth denote a new church internal and external, *ib.* The land denotes things rational, which, being enlightened by the Lord, are appearances of truth, 3368, 3404. The signification of land is various, 3368, 3379. Land denotes the kingdom of the Lord and the church, 4447. The lower earth is the region under the feet, where well-disposed spirits are before they are elevated into heaven, *sh.* 4728. Of the lower earth; it is under the feet and soles of the feet, and is inhabited by those who are natural; of earth and its inhabitants, 4940-4951. A very great part of Christians are sent into the lower earth because they are natural, 4944. The land denotes the church, the reason, 5577. The lower earth is described as to its situation and by what hells it is encompassed, 7090. There is a lower earth, shown from the Word, *ib.* The devastation of what is false has place there at this day, *ib.* The land which appears where those are who are in falsities derived from evils, and where they are cast down into hell, 7418. The lower earth is surrounded by the hells which infest, 7240. The land denotes the

church, 8011, 9643. The earth swallowing them up denotes falling down into the hells, *sh.* 8306. The land in the supreme sense denotes what is Divine, 8732. The signification of land is various, but still it retains the signification of the church, *ib.* The land denotes the church, whence, from the most ancient times, the church was in the land of Canaan, citations, 9325. The regenerate man in particular is the land, cited, 9334. To create a new heaven and new earth is to establish a new church, 10,373; and to create there denotes to establish, *sh. ib.* Ground denotes the church from the reception of seeds and from growth; and a land denotes the church from the nation dwelling there, *sh.* 10,570.

EARTHQUAKE. It denotes a change of the state of the church, *sh.* 3355.

EASE, HE THAT IS AT EASE. They who have been given up only to ease and sluggishness, and not to any study, in the other life induce heaviness in the stomach, 5723. Being at ease denotes that they are not enough infested, 7118.

EAST. What is meant by north, south, east, and west, 1605, 3708. The east denotes the Lord, 101. It denotes charity from the Lord, 1250. What an east wind means, 842. The east wind denotes a medium of destruction, 7679. The land of the east denotes charity to the neighbour, which is nothing but a life according to the Lord's precepts; also the Syrians, or sons of the east, denote those who are in the knowledges of goodness and truth, whence they were called the wise, *ill.* 3249. East and west denote states of goodness, north and south states of truth, *sh.* 3708. The sons of the east denote, as above, the knowledges of goodness and truth; but in the opposite sense they denote the knowledges of what is false, 3762. The wind opposite to that of the east is the wind of the sea or west wind, 7699, 7702. See WIND. The east denotes the Lord, 9668. It denotes the Lord, because He is the Sun of heaven, which is always in its rising, and never in its setting, 101, 5097, 9668; hence the east denotes a state of love, 1250, 3708. See SUN.

EAST WIND. See WIND and EAST.

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Their being cast into the Red Sea denotes into hell, after the truths which belong to faith were taken away from them, *ib.* That the Ancient Church among the Egyptians had been representative is evident from their hieroglyphics and magic, 7097. Those who are in faith alone and in evil of life are they who infest the well-disposed in the other life, and these also are meant by the Egyptians, *ib.* Pharaoh signifies those who infest, 7126; they are those who infest by falsities, 7107, 7110, 7126, 7142. Pharaoh when he is also called king of Egypt denotes those who infest by mere falsities, 7220, 7228. The land of Egypt, with respect to the sons of Israel, denotes where those are who are infested, which is the lower earth; and with respect to the Egyptians it denotes the hells which are near the lower earth, 7240. The land of Egypt denotes infestations, 7278. Egypt is called the son of the wise, confirmed, 7296. The waters of the river of Egypt denote falsities, 7307. They who profess faith alone and live a life of evil are especially meant by the Egyptians and Pharaoh: who they are who infest, 7317. What the miracles in Egypt signified, 7465. The house of Pharaoh, of his servants, and of his people denotes all things which are in the natural mind, etc., 7353, 7355, 7648. The first-born of Egypt slain denote faith without charity damned; of which, 7766, 7778. The first-born of the Egyptians signified that faith, because they turned the sciences of the truth of the church into magic, 7779. Why the Egyptians signify those who are in the science of faith and in a life of evil, or in faith separated from charity, 7926. Egypt and the house of servants denote spiritual captivity, 8049. Pharaoh denotes those who are in falsities from evil, or those who are in damnation, 8132, 8135, 8138. The Egyptians signify those who are in persuasive faith; in the other life they are in falsities from evil, and in hell, which is meant by the Red Sea, 8148. What are signified by the horses, the horsemen, and the chariots of the Egyptians and of Pharaoh, 8146, 8148. See HORSES. To be brought forth out of the land of Egypt denotes from hell, 8866. What is meant by the Israelites having been sojourners in Egypt; it signifies that they were guarded from evils and falsities when they were infested by infernals, 9197. Egypt signifies science in both senses, 9340, particularly at 9391; and Egypt denotes the natural science, *ib.* The Ancient Church was in Egypt; and there they had representatives and correspondences among their principal scientific truths, thence came the golden calf, *ib.* To make to go up from the land of Egypt denotes to be elevated from external to internal things, thus to be led by the Lord, 10,400; in the opposite sense it denotes to be led by self, 10,409; hence the Egyptians derived idols and calves when representatives were turned into things magical, 10,407. In Egypt the church was representative. What such science is; it is natural and external; and that each is infernal may be seen from the quotations in 10,437.

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EIGHTY, when it is the same as forty; what, 1963, 7284.

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ELDER. Elders denote the chief things of wisdom, and old men denote wisdom, 6524. See WISDOM. Elders in the opposite sense denote things contrary to wisdom, *ib.* end.

ELDER denotes good, and younger truth, 3296, 3494. Elder denotes what is external, because it is first learned; but younger what is internal, because it is learned afterwards, 3819.

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EL ELOHE. What it signified, and why the altar was called El Elohe Israel, 4402.

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ELIAS. Moses and Elias denote all the books of the Old Testament. See Preface to Gen. xviii. What is meant by the chariot of fire and horses of fire of Elias, 2762. What by the words to Elias and Elisha, "My father, the chariot of Israel, and the horsemen thereof," *ib.* Elias and Elisha represented the Lord as to the Word, *ib.* 5247, end. The spirits of the planet Jupiter are carried away into heaven by bright horses as of fire, like Elias, 8029. An explanation how John the Baptist was Elias, 7643, end, 9372.

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ELIM denotes a state of consolation after temptation, 8367. What further, 8399.

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ELISHAH. What, 1156.

ELOHIM. Of El and Elohim in the singular and plural; and El Elohe, what, 4402. See GOD.

ELOQUENCE. The odour of the sphere of eloquence, 1514. The affectation of eloquence and of erudition brings things into shade, 6924.

ELPARAN. See PARAN.

EMBALM, TO. To embalm bodies after death denotes to preserve, lest the soul be infected by any contagion of evil, 6503, 6504, 6595.

EMBITTER, TO. To embitter denotes resistance, 6420.

EMIM denote the persuasions of what is false, 1673.

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ENAKIM. See NEPHILIM, PERSUASION.

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ENCHANTMENTS. See SORCERIES, MAGIC.

END. The Lord and the angels regard nothing but ends, 1317, 1645, end. The discourse of the angels, instead of ideas, has ends and uses, *ib.* Ends are loves, from which may be known the quality of the man, 1317, 1568, 1571. Ends are not changed unless states are changed, 1318. Life flows only into ends, for ends are loves, and the life flowing in is various in its existence, according to the ends of which, 1908. See CAUSE. End when it denotes the extremity of the earth denotes a little, 2936. Ends are what make the spirit of man, 3425. The end is all in the cause and the effect ; hence it is that the end makes man happy or unhappy, 3562. According to the end, all things which are beneath correspond agreeably, 3565. Ends evince what the quality of the man is, as good ends, that he is in heaven, evil ends, that he is in hell, 3570. The end is in the rational mind, and is there as a soul, to which a sort of body is provided from the natural mind, *ib.* Ends flow in from the will into the intellect and make the life of thought, 3619. The kingdom of the Lord is a kingdom of ends and of uses, from experience, 3645. Beasts have natural ends, and men who have only natural ends have little of life, nor do they know what life is, 3646, 3647. The quality of the love and life of man is known in the end, 3796. Of a society of many who have one end, but speak and act differently, 4051. In heaven there is a sphere of ends, which are uses from the Lord, 4054. There are some who regard no end of use, but only pleasures and friendships, of whom see *ib.*; and man is man according to ends, *ib.* end. Ends determine and ordinate all things with man ; ends of good according to the form of heaven, and ends of evil according to that of hell, 4104. How ends ascend, and what is meant by their being external and internal, *ill.* by corporeal, spiritual, and celestial food, 4459. The end may be only one and speech various, 5189. Ends are represented by the beginnings of fibres, the thoughts thence derived by the fibres, and the acts by nerves, *ib.* end. The ends of life are life itself, 5660, end. The end is to the cause as the cause is to the effect, 5711. See CAUSE. Essentials ought to be regarded as ends, not things instrumental, *ill.* 5948. Things essential perish so far as things instrumental are regarded as ends, *ill.* 5949. To regard a thing as an end is to love it above all others ; and the thing so loved reigns universally and constitutes interior life, *ill. ib.* The end universally reigns, and hence it is in all things of the thought and will, 6571 ; and man is such as his end is, *ill. ib.* The end is the love, 6936. Where the end is there is the first, 6937. All things depend on the end, because the end makes the man, 6934-6938. The loves of self and of the world are good if they be regarded as means to serve the Lord and the neighbour and not as ends, 7819, 7820. Ends constitute the spiritual life of man, 8995. All things are kept in connection and form by regarding one end, 9828 ; and that end is the Lord, *ib.* What the end is, and it makes the man, 10,284.

END, MADE AN, denotes what is successive, 3093, 3102.

ENEMY, FOE, or ADVERSARY. Enemies are evils and falsities, or the evil, 2851. What is meant by inheriting the gate of enemies, *ib.* See GATE. They who are out of the church were called foes,



haters, enemies, from spiritual disagreement, 9255, 9256. Adversaries denote the falsities of evil, 9314, 9330. To act as an adversary when concerning the Lord denotes to avert falsities from evil, 9313. Enemies denote evils, and when applied to the Lord it denotes to avert them, 9314. Enemies and insurgents denote evils and falsities, *sh.* 10,481.

ENGRAVING and TO ENGRAVE. Engraving on stones denotes on the memory; consequently what is impressed on the life, *ill.* 9841, 9842. The engraving of a seal denotes a heavenly form; of which, 9846. To engrave denotes to impress on hearts, 9931.

ENLIGHTENMENT. The time is about to come when there will be enlightenment, 4402. See DOCTRINE. Of a state of enlightenment, briefly, 5221. Enlightenment and refreshment thence arising explained and *ill.* 2699; whence and where, 2701. All enlightenment is from an influx of the Divine into the natural, 4235. The general influx of truth is the illumination which gives the faculty of perceiving and understanding truth; and this illumination is from the light of heaven, and is no other than the Divine truth, 5688. To illuminate denotes enlightenment, 8108. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception, 10,290. Of the enlightenment of those who study the Word, it is different according to the state of life, 7012. Of those who are enlightened, 7233. How the case is with enlightenment of the understanding when the Word is read, *sh.* 9300. They who read the Word from heavenly love are enlightened, and collect to themselves doctrine thence, but they who read from infernal love are not enlightened, 9832. Influx and enlightenment are actual elevation into heaven among the angels, and communication there from the Lord, 10,330. They are enlightened and receive influx when they read the Word, who love truth for the sake of truth, thus who regard life as the end, and not themselves and the world, *ill.* 10,548-10,550. To those who are enlightened from the Lord by the Word the Lord gives to understand truths, and not to believe things contradictory, exemplified by the passion of the cross, 10,659. The understanding is what is enlightened. See UNDERSTANDING and WORD. They are enlightened from the Word who read it from the love of truth and from the love of a good life, but not they who read it from the love of glory, of fame, of honour, and of gain, 9382, 10,548-10,550.

ENOCH. What, 401. He denotes those who had collected the representatives and significatives of the Most Ancient Church from the perceptive men of that church, 519, 521, 736, 2896.

ENOS. Of those of the church who were called Enos, 438, 439, 1125, 7120.

ENTER IN, to, denotes communication, 6901. What is meant by coming or entering in to any one. See TO COME. To enter in and go out denotes the state of life, which is the subject treated of from beginning to end, *ill.* and *sh.* 9927.

ENTHUSIASM. The visions of enthusiastic spirits, of what quality and whence, 1968.

ENTWISTING or PERPLEXED denotes natural scientific truth, 2831. What is perplexed originates in confusion, 8133.

ENVY. With what envy evil spirits are affected and tormented when they see the blessedness of the angels, 1974. To envy denotes not to comprehend, 3410.

EPHAH denotes good, *sh.* 8540. Of the various measures treated of in the Word and of the Ephah, 10,262. See also MEASURE. Ephah (a proper name) denotes the same as Midian, 3242.

EPHOD, THE, denotes a covering to external celestial things, the breastplate a covering to internal celestial things, 9477. The ephod denotes Divine truth in the spiritual kingdom, in the external form, in which interior things close, 9824. The ephod means priestly raiment in general, and it was more holy than all other garments, *ib.* The ephod with the robe denotes the spiritual kingdom, and the waistcoat, because separate from them by the girdle, denotes what is spiritual and celestial, the same as is signified by the vail in the tent and by the neck with man, *ill.* 10,005.

EPHRAIM denotes the understanding of the spiritual church, and Manasseh denotes its will, briefly *sh.* 3969. It denotes a new understanding, *sh.* 5354. The intellect of the church, which is Ephraim, is an enlightened perception of what is true and good from the Word, *ill.* 6222. Ephraim denotes the understanding of the church, Manasseh the will of the church, *ib.* 6238. Ephraim denotes truth as to the intellect, and Manasseh good as to the will, 6234, 6238, 6267. Ephraim denotes the man of the external spiritual church, and Manasseh the man of the external celestial church, 6296.

EPHRATA denotes the spiritual of the celestial in a former state, 4585, 4594. See also BETHLEHEM.

EPHRON denotes those who are capable of receiving the truth and good of faith, 2933, 2940, 2969.

EQUILIBRIUM. There is an equilibrium of all things in the other life, 689; thus evil punishes itself, 696. The equilibrium begins to incline on the side of evil, 2122. How societies are then dissolved, 2129. The general sphere of the endeavour to do evil from hell and of the endeavour to do good from heaven surrounds man; hence equilibrium and man's freedom; from experience, 6477.

ER, the son of Judah, denotes falsity, 4821, 4822, 4830. He denoted the falsity of evil, 4832.

ERECT. What is meant by going erect, 248.

ERROR denotes to be adverse, 5625.

ESAU. He signifies the essence of the Lord's Humanity, 1675. Esau denotes the Lord's Divine Humanity as to good first conceived, Edom the Lord's Divine natural mind as to good to which the doctrines of truth are conjoined, 3302. Esau and Edom denote the good of life of natural truth, 3300. Esau denotes natural good before the doctrines of truth are adjoined to that good, also the good of life from rational influx; Edom denotes the good of the rational mind, to which are adjoined the doctrines of truth, *sh.* 3322. Esau, in the opposite sense, denotes the evil of self-love before falsities are adjoined, and Edom the evil of that love when falsities are adjoined; both denote those who from the evil of self-love despise and reject truths, *sh. ib.* Esau denotes the affection of natural good, or good of life, 3494. Esau denotes the good of infancy, and thence of life, or

what is the same, the good of the natural mind, 3504. Esau was so named from being hairy, Edom from being red, Seir from being hairy, 3527. Esau was meant when Isaac blessed Jacob, 3576. Esau and Jacob, after the natural humanity of the Lord was glorified, represent His Divine Natural Humanity as to Divine Goodness and Truth, *ib.* Esau represented the natural good of the Lord's infancy, and when this was made Divine the Divine Good of the Lord's Divine Natural Humanity, 3599. Jacob personating Esau was for the sake of primogeniture and benediction, which he also took away, 3659. See JACOB. Jacob denotes goodness from truth, and Esau the truth from good, 3669, 3677. The field of Edom denotes the Divine Truth of the Lord's Natural Humanity, 4241. It denotes the Divine Good of the Lord's Divine Natural Humanity, 4641. And Edom denotes the Lord's Divine Humanity as to what is natural and corporeal, *ib.* The leaders of Edom denote those who are in the life of evil from the love of self, 8314.

ESCAPE, to, ESCAPING, denotes liberation from damnation by remains, *sh.* 5899.

ESEK. The well, what, 3427.

ESSENTIAL. Things essential ought to be regarded as an end, not things instrumental or formal, which are subservient, *ill.* 5948. Things essential perish so far as things instrumental are regarded as an end, *ib.* What is essential is not given in the nature of things, but only in the Lord, who is Being Itself or Jehovah, and all things are instrumental, *ib.* If essentials are regarded as an end, things instrumental will be in abundance, 5949.

ETERNAL. TO BE and TO LIVE can only be predicated of what is eternal, thus of the Lord; and in TO BE and TO LIVE is eternity, thus the Lord, 726. What idea the angels have of eternity, 1382. Man can never comprehend what is from eternity, consequently nothing of eternity; but the angels can comprehend, because to them what is eternal is infinite as to manifestation, 3804. There are two states, namely, a state as to being and a state as to existing; state as to being corresponds to space, and state as to existing to time, 3938. BEING in the Lord is infinite, thus BEING eternal is not in Him, but from Him, and is thus existing, *ib.* The days of eternity denote those who were of the celestial church, thus the Most Ancient, 6239. Of those who think of God, what He had done from eternity before creation; there were two statues which swallow them up, of which at 8325. The ordination and providence of the Lord in the regeneration of man is eternal, because to eternity, and all things belonging to the Lord are eternal, 10,048.

ETHIOPIA denotes the knowledge of what is good and true, or of love and faith, 116, 117. Further, what is signified by Cush or Ethiopia, 1163, 1164, 1166. What by Sheba and Seba, 1171. Cush denotes the knowledges of goodness and truth, whereby they confirm evils and falsities, 1163.

EUNUCH. What is meant by eunuch, Matt. xix. 12, 394. A eunuch denotes the natural man as to good, *sh.* 5081, end.

EUPHRATES. What, 120, 1585. The river of Egypt denotes the extension of things spiritual; the river Euphrates the extension of things celestial, 1866. Euphrates is the boundary of the land of



Canaan, the last and the first, and denotes conjunction of good, 4116, 4117. Euphrates denotes the goodness and truth of the rational mind, *sh.* 9341. It also denotes pleasure arising from the loves of self and of the world, and the falsity confirming it by reasonings from the fallacies of the senses, *sh. ib.*

EVANGELIZATION. See GOSPEL.

EVE. The mother of all living, 287.

EVENING. What evening and morning mean, 22, 883. The spiritual man whilst he is becoming celestial is the sixth day and eve of the Sabbath, 86. Evening denotes the state of an expiring church, which is followed by its being no church; also a state of a church at its birth; but then evening denotes twilight before morning, 2323. Evening in general signifies visitation both of the faithful and the unfaithful, 2325. Evening denotes an obscure state, 3056, 3833. Evening also denotes the things which are beneath, 3197. The state when there is spiritual hunger is evening, 5579. In the heavens there are morning, mid-day, evening, and twilight; but spiritual and various around every one, 5962. In heaven there is evening and twilight, but not night, which is in hell, 6110. Between the evenings denotes the end of a former state and the beginning of another, as well for those who are saved as for those who are condemned, 7844. Evening denotes the end of a former church, or its devastation, and the beginning of a new church, *sh. ib.* Evening and morning denote the coming of the Lord, *sh. ib.* Evening denotes the end of a former state, *ill.* 8426. In the time of evening in heaven the spiritual mind is in obscurity, and the natural in clearness, and conversely when it is morning, 8431. In a state of evening in the other life they are remitted into natural delight, 8452. Evening denotes a state of light and of love in the external man, and morning in the internal; *ill.* by the state of the angels, and by reasons, and *sh.* 10,134, 10,135. When morning involves mid-day, evening involves twilight, 10,135. Between the evenings denotes evening and twilight, *sh. ib.*

EVIL. To do evil. See SIN. Evil punishes itself by the law of equilibrium, 696, 697. Evils and falsities remain with man notwithstanding his being regenerated, 865, 868, 874, 887, 894. Man is strongly withheld from evil and falsity, 929. He is punished on account of actual, not of hereditary evils, 966. Man is nothing but evil, wherefore he cannot have dominion over evil, 987. He who is without charity thinks nothing but evil of his neighbour and observes his evil, 1079, 1080, 1088. Man and angel are not divested of evil, but they are withheld from evil, 1581. Evil spirits cannot excite anything of evil and falsity with infants and the simple in heart, 1667. Evils derived from falsities, also falsities derived from evils, 1679, 10,624. They who think evil of others are amongst the infernal, but they who think good are amongst the heavenly, 1680. It is not allowable evil spirits to speak falsities except from the evil, which is their life, 1695. The Lord had no power from evil spirits, but only from the good, 1749. Evil has along with it consummation, whence, 1857; and in evil is its punishment, *ib.* See also SIN. All evils adhere to man after death; but in one way with those who live in them, and in another way with those who are in charity, 2116.

How great evils there are at this day is evident in the other life from those who come from the Christian world, 2121, 2122. See JUDGMENT. At this day goodness and truth are turned in an instant into evils and falsities in the world of spirits, 2123. Evils are separated from goodness with those who are elevated into heaven; and goodness from evil with those who bring themselves into hell, 2256. Good affections and evils are separated with man; if not, he is punished, 2269. Infants are nothing but evil, 2307, 2308. They are withheld from evil by a mighty force from the Lord, 2406. What and of what quality is the evil of falsity, 2408. Goodness and truth from the Lord flow in so far as evils and falsities are removed, 2388, 2411. If goodness and truth form the rational and the natural mind, man becomes an image of heaven; but if evil and falsity, an image of hell, 3513. Evil is not appropriated to man if he believes that evil flows in from hell and goodness from the Lord, and if he suffers himself to be led of the Lord, 4151. The evils with man are those which are by his own fault, which he has confirmed with himself; the evils not by his own fault are those which are brought in by others, and which he has not confirmed, 4171, 4172. All evil remains with man although he be regenerated, 4564. In the other life all things of the life of every one are laid open, 4633. Evil derived from the falsity of evil is from false doctrines; and this evil closes the way to the internal man, *ill.* 4818. The kinds of evil are innumerable, and appear before the angels, *ib.* end. Evil is contrary to Divine order, 4839. Evil flows forth from the intention or end, *ib.* Evil is disjunction, and it is known what evil is if one studies what the love of self and of the world is, 4997. Evils are the things which conceal the Lord, 5696. Evil is aversion from good, thus the returning of evil for good, 5746. Evil is attributed to the Lord when yet it is from man himself, 2447. See ANGER. It is a fallacy to suppose that the Lord is angry and does evil when it is man who does it; the truths which teach this are explained generally, 6071. Man casts himself into hell when he does evils from consent, next from purpose, next from the delight of affection, and hence he opens hell to himself, 6203. Evil hence persistently inheres, *ib.* The evil which enters into the thought is not hurtful, but what passes into the will and into act, 6204. The reason why evil is appropriated to man is because he believes that he thinks and acts for himself; if he believed otherwise it would not be imputed, 6206. Evil is hell, 6207. Although all things flow in, still man becomes guilty, because he appropriates evil to himself by believing that he does it from himself, 6324; if he believed otherwise evil could not be appropriated to him, 6325. In evil there is punishment; from experience, 6559. Evil is attributed to the Lord when it is only from man; and it arises from perversion of the life which flows in from the Lord, 6991. See ANGER. Anger and evil are attributed to the Lord, for what reasons, 6997. The interiors are defiled with evils, however they appear otherwise in externals, *ill.* 7046. Evil is damnation, 7155. To do evil denotes to permit infestation from falsities and injury from force, 7165, 7168. No one knows what evil is unless he know what the love of self and the world is, and falsity is known from evil, 7178. It is not known what hell is unless it be known what evil is, 7181. What evil from

falsity is, from examples, 7272. In the sense of the letter evil is attributed to Jehovah when yet it has its birth from man, 7533. Evils and falsities are of several genera and species, 7574. They who are in evils of life are in falsities, whether they know it or not, 7577. Evil is from man, because he turns to himself the good which flows in from the Lord; and instead of regarding the Lord and the things which are of the Lord, in all things he regards himself, 7643, 7679, 7710. The evil devastate themselves when heaven flows in, which the Lord is continually disposing in order; and evils and punishments are conjoined, 7643. The ancients attributed evil to Jehovah on account of the simple, *ill.* 7632. From the Lord there is nothing of evil, *ill.* 7877. From the Lord there is nothing but good, and all evil is from those who are in evil, *ill.* 7926. Evil of life has falsity in it, which manifests itself when the thought is employed about truths and salvation; if there be truth it is then falsified, 8064. The Lord appears to every one according to the quality of the man, namely, as terrible darkness to the evil, and as light to the good, 1861, end, 6832, 8197. Man is held in goodness and truth; and then evils and falsities are removed, because the Lord is present in goodness and truth, *ill.* 8206. Evil has its punishment and good its recompense in the other life, and this is the law of retaliation, *ill.* 8214, 8223, 8226. The evil of punishment, or of retaliation, is not from the good, but from the evil, *ill.* 8223. Nothing of evil is from the Divine Being, but from the evil themselves, *ill.* 8227, 8228. From the Lord's presence alone those who are in falsities from evil are cast into hell, *ill.* and *sh.* 8265. Falsities from evil are heavy and fall like a stone, *ill.* 8278, 8279. Evils are heavy and sink down into hell; but falsity is not so from itself, but from evil, 8292. When the evil do evil to each other, it appears as if it were from the Divine Being; but this is a fallacy, like other fallacies, 8282. Man has freedom to abstain from evil, because he is kept in goodness by the Lord, and perpetually in the tendency to abstain from evil, 8307. The origins of evil are the loves of self and of the world, of which, 8317. Anger is attributed to the Lord when yet it is in man, 8483. The Lord turns evil into good, proved by the representations of the spirits of Jupiter, 8631. From the Lord there is nothing of evil, 8632. See ANGER. In the other life all are remitted into their interiors, therefore into their evils, 8870, end. Evils from the understanding and not from the will, also, which are from the understanding and will together, 9009. Why the simple of old attributed evil to God, *ib.* Good is to be conjoined with its recompense, and evil with its punishment, *ill.* by the law of order, of which, 9049. The internal man, with those who are in evil and falsity from evil, is closed above and open beneath, 9128, end. Hence it is evident that evils and falsities are not from the Lord, *ib.* Anger and evil are from man, and not from the Lord, although they are attributed to the Lord. See QUOTATIONS, 9306. The evils with man remain, but they are removed outwards. See QUOTATIONS, 10,057, end. Man must be purified from evils that he may receive goodness from the Lord, *sh.* 10,109. Evils and falsities have no power at all, *ill.* and *sh.* 10,481. So far as falsities derived from evil are removed, so far truths derived from goodness are multiplied, *ill.* 10,675.



**EVIL**, to do. Not to do evil when predicated of the Lord denotes not to be able to hinder, 4078.

**EXACTOR**. Exactors denote those who compel to serve, *sh.* 6852. Exactors are those who proximately infest, and are called subjects, 7111.

**EXALT**, to. See **HIGH**.

**EXCREMENT**. Of the excrementitious hell. See **HELL**. Some delight to dwell in dunghills, 954. Adulterers love filth and excrement, 2755. They who have lived in delicate life joined with cunning are in things excrementitious, 4948. The cruel and adulterers are in excrementitious hells, concerning which hell, 5394. The voluptuous and those who had regarded mere pleasure as the end of life are under the buttocks, and live in filth, 5395. In the hells there is a great stench, 7161. See **To STINK**. Dung and excrement denote what is infernal, *sh.* 10,037.

**EXISTENCE**. What is the difference between being and existing. See **BEING**, 2621, 6880. Everything exists or subsists from another, or by another, thus from the first, 3627, 3628, 4523, 4524, 6040, 6056; by which it is connected with the first, consequently by a spiritual medium from the Lord, *ib.* Being is of the will and existing of the understanding thence derived, 9282. See also **WILL**. Subsistence is perpetual existence; thus preservation and all production in each world, the spiritual and the natural, is perpetual creation, 3648. What existing is in respect to being, 126, 3621, 3061, 3938, 5002, 6280, 6880, 8939, 9282, 10,579. See **BEING**.

**EXPANSE**. See **To EXTEND** and **CURTAINS**. The internal man is an expanse, hence the expressions to expand the earth and stretch out the heavens, 24, 25. To expand the heavens and the earth is like expanding the curtains of the tabernacle, *sh.* 9596.

**EXPEL**, to. When concerning falsities and evils, denotes removal, 9333.

**EXPIATION**. See **REDEMPTION**, also **PROPITIATION**.

**EXTENDED**. They who deny that spirit is extended, 444, 446.

**EXTERNAL**. See also **INTERNAL**, **CHURCH**, **WORSHIP**. What the internal and the external man are, 978. What the internal man, the interior, and external, 1015. The rational man is the middle between the internal and the external, 1702, 1707, 1732. What is rational, scientific, and sensual constitute the external man, 1589. What the external man is, 1718. Delight becomes less in proportion as it is more external, 996. Interior things produce exterior, 994. What and of what quality are internal and external worship, 1083. The quality of the man of the internal church and the external, 1908. There is an internal in the worship of those who are of the external church if they be in charity, 1100, 1151, 1153. External worship without internal is no worship, 1094. What it is to make internal worship external, 1175. The external worship of those who do not believe in eternal life, 1200. External worship is the more profane as the interiors are more profane, 1182. In the external man there are things which agree and things which disagree with the internal, 1563, 1568. What separates the external from the internal, 1587. There ought to be external worship, 1618. The external church is nothing if it has no internal, 1795. The external

man was united to the internal with the Lord alone, 1577. The beauty of the external man conjoined to the internal, 1590. The baseness of the external man disjoined or separated from the internal, 1598. The love of self disjoins the external man from the internal, and mutual love conjoins them, 1594. What it is to see internal things from external, 1806, 1807. With every one there is an internal man, a rational, which is middle, and an external, 1889, 1940. There is an influx from the Lord through the internal man into the rational, and thereby into the scientific, 1940. What it is for man to separate himself from the internal, which is from the Lord, 1999, *ill.* 2018. What is interior can perceive what is in the exterior, not conversely, 1914, 1953. From exterior to interior, is the same as from lower to higher, 3084. Washings denote purifications of the external or natural man, *ill.* 3147. What the spiritual or internal man is, and what the natural or external: the spiritual or internal is wise from the light of heaven, the natural or external from the light of the world, 3167. What, and of what quality, the distinction is according to degrees; thus, how it is with things interior in respect to things exterior, 3691. They who are in external truths alone are weak, tottering, and wavering; but they who are in internal truths at the same time are firm, *ill.* 3820. External things are farther from the Divine than internal, wherefore they are comparatively inordinate, *ill.* 3855. In every heaven there are those who are internal and those who are external, 4286. The inhabitants of this earth are external-sensual; of their combat with the internal-sensual, from experience, 4329. What it is to be in externals and what in internals, *ill.* 4459. Why man ought to be in internals, *ill.* 4464. They who are in externals have no concern about internals, *ib.* Exterior things cannot flow in into interior, but conversely, 5119. The internal can see all things which are in the external, but not conversely, unless there be correspondence and a medium, *ill.* 5427, 5428, 5477. Man at this day is in the external or the body, 4649, end. The external man ought to be entirely subject to the internal, and be without freedom and selfhood, 5786. The internal man and the external are quite distinct; and the internal lives when separated from the external, 5883. Exterior things ought to serve interior, and they were formed for this purpose, 5947, end. The external lives from the internal; but the internal puts on for itself such things in the external as may enable it, in that inferior sphere, to produce effect, 6275, 6284, *sh.* also 6299. Interior things exist in exterior, and in this order, that what is inmost is in the midst, and so forth, 6451. Exterior things are comparatively obscure, because general, 6541. One thing is formed from another successively and not continuously; hence things interior and exterior are distinct from each other and succeed in order, and interior things are in exterior, 6465. The external does not flow in into the internal, but the internal into the external; *ill.* from experience, 6322. From the internal holiness flows in with those who account the Word holy, and with sanctity celebrate the Holy Supper, 6789. Good is in the interiors, truth in the exteriors, *ill.* 7910. Interior things close and rest in exterior things and by connection with them, *ill.* 9216. There is no conjunction of the Lord with what is external without what is internal, *ill.* 9380. Of the

internal and external man, 9701-9709. See INTERNAL. Ultimate things keep prior or interior things in connection, 9828. In the ultimates of goodness and truth there is strength and power, *ill.* and *sh.* 9836. The external is holy through the internal, *ill.* 9824. Answers or revelations are given in ultimates, 9905. External things in the heavens and with man correspond to truths, *ill.* 9959. First and also last signified all things general and particular; thus the whole, *sh.* and *ill.* 10,044, 10,329, 10,335. Hair, the beard, because they signify what is last, signify the whole, so the feet, *sh.* 10,044. The internal man is in the light of heaven, and the external in shade as to things spiritual, *ill.* 10,134. The merely natural man, unless he become spiritual by regeneration, is in hell, 10,156. See NATURAL, HELL, and REGENERATION. The external man is an image of the world, but the internal an image of heaven, *ib.* To imitate Divine things by study and art is external, *ill.* by fantastic imitation amongst spirits, who do so in externals, when yet in internals they are filthy and diabolical, 10,284, 10,286. The internal of man is for heaven, but the external is for the world, 10,396. They whose interiors are closed by earthly loves do not acknowledge anything internal, and believe nothing; why, *ill. ib.* 10,400, 10,411. They who love themselves above all things worship themselves instead of God, 10,407, 10,412. They who are in externals without what is internal look downwards and outwards to their own loves, 10,422. They do not receive influx from the Divine Being, 10,429. What it is to be in externals without what is internal; and what is the quality of those whose internal man is closed, and what the quality of those whose internal man is open, *ill. ib.* 10,472. The internal man is a lord, and the external a servant, *ill.* 10,471. The internal is heaven, and the external is the world, cited, 10,472. The external separated from the internal is hell, 10,489. All in hell are in externals separate from the internal, 10,483. The internal is closed by evils and falsities, *ill.* by various things, 10,492. Why it was closed with the Jews, and that it is also closed with Christians; with what Christians; and that it is closed with more of the intelligent than of the simple, three reasons, *ib.* All instruction in the goodness and truth of the church and of worship is effected through the external of the Word, but by those who are enlightened, 10,548. They who are in externals without an internal have the truth of faith in obscurity, and are in the falsities of faith from a material, terrestrial, and corporeal idea in everything; and they believe the Word according to the letter and without doctrine, 10,582. What it is to be in externals separate from the internal, 10,602. Of those who are in the internal of the church, of worship, and of the Word; and who are in an external in which is an internal; and of those who are in externals without an internal, 10,683. See INTERNAL.

EXTREMITY. From extremity to extremity denotes from the first end to the last, and extremities denote all things, *sh.* 9666.

EYE. To have the eyes opened denotes a dictate, 212. The eye denotes the understanding, *sh.* 2701. To lift up the eyes denotes to think, 2789, 2829. To lift up the eyes and see denotes intention, 3198, 3202. Weak-eyed denotes to be such as to understanding, 3820. The ear in the supreme sense denotes providence, the eye



foresight, *sh.* 3869. See also To SEE. To lift up the eyes denotes to perceive, 4083. It denotes to observe, 4086. To lift up the eyes and see denotes perception and intention, 4339. Of correspondence with the eye and with light, from experience, 4403-4421. See LIGHT. The correspondence of the sight of the eye with the understanding and with truths, from experience, *ib.* The interior affections are manifested by the face, and the affections still more interior by the eyes, 4407. The sight of the left eye corresponds to the truth of faith, and the sight of the right eye to the good of faith, the reason, 4410. The humours and coats of the eye, with their minute parts, correspond, 4411. Who have reference to the coat of the eye, from experience, 4412. Continuation of the subject concerning the correspondence of the sight of the eye and of light with the understanding and the truths of faith, 4525-4534. The ear is formed correspondently to the modifications of air and sound, and the eye to the modifications of æther and of light, 4523. The sight of the eye corresponds to intellectual sight and the truths of faith; and it does so because the light of the world corresponds to the light of heaven, 4526. The sight of the eye corresponds to those societies which are in things paradisiacal, 4528. To lift up the eyes denotes reflection, 4684. To set the eye upon any one denotes influx, 5810. To put the hand upon the eyes when a man dies denotes to vivify, 6008. The eye denotes the understanding, thus the truth of faith, and likewise falsity of faith, *sh.* 9051. The sight of the eye is most gross and dull, 9577. The eye of Jehovah denotes the presence of the Lord's Divine sphere in the truths and good affections of faith and of love, *sh.* 10,569. The eyes denote understanding and faith, *ill. ib.*

## F.

FACE. The face of Jehovah is mercy, peace, good, 222, 223, 387, 10,579. What is meant by the face or countenance falling and by it being elevated, 358. The speech of spirits is effected by changes of the face, 1762. The face signifies the interiors; and on this account the ancients fell on their faces when they adored, 2434, 1999. Why they also bowed down the face to the earth, 2327. Interior things, or things rational, which are natural, appear from the face, 3527; hence the face signifies the interiors, *ib.* With the most ancient people the face acted in unity with the interiors, and simulation and deceit were to them enormities, 3543. Of the influx into the muscles of the face, from experience, 3631. The face denotes the interiors and their changes, 4066. To see God face to face denotes to endure the most grievous temptations, 4299. No one can see Jehovah face to face and live; why, *sh. ib.* "I have seen God face to face" denotes, in the internal historical sense, that the Lord was representatively present, 4311. The involuntary sense of the cerebellum originally showed itself in the face, and afterwards it withdrew itself from the face, demonstrated, 4326. Of the correspondence of the taste, the tongue, the face, with the Grand Man, 4791-4805. The face in general corresponds to all the interiors, 4796. With the angels all the interior affections shine forth from the face, 4976. Changes of the state of the affections appear in the faces of the

angels, which arise according to the societies into which they come, 4797. Changes of the affections were seen in the face from one limit of the affections to the other, *ib.* Changes of the affections were seen in the face from infancy to adult age, and how much of infancy remained, *ib.* Of spirits from another world, who conversed by changes of the face, principally about the lips, 4799. Their faces were open and ingenuous by reason that they used no dissimulation, *ib.* The face is contracted by pretences, consisting in speaking and acting in contrariety to the thought and will, *ib.* The influx of spirits into the face, from experience, 4800. From the faces of evil spirits it is known with what hells they communicate, 4798. The face denotes the interiors as to affections and the thoughts thence derived in general, 5102. The exterior natural is an interior face, in which the interiors see themselves as affections are seen in the face, and also thoughts, 5165, 5168. Not to see the face of God denotes that there is no commiseration, 5585. To cause the face to shine denotes to have compassion, *sh. ib.* To lift up the face denotes to give peace and goodness from mercy, *sh. ib.* The face of God is Divine love; or, in relation to the human race, it is mercy, *sh. ib.* The angel of faces denotes the Divine mercy in the Lord's Divine Humanity, *ib.* To hide the face denotes not to compassionate, *ib.* The face is so formed that a person may discover by it what is the disposition of another towards him; with the ancients the face corresponded to the interiors, and with the angels, for they think nothing but good, 5695. Not to see the face denotes no commiseration, 5585, 5592. Not to see the face denotes also no mercy and conjunction, 5816, 5823. The face of an angel is changed from one limit of affection to another according to the societies with which he has communication, 6604. To cover the face at the sight of God denotes to protect the interiors, lest they should be injured by the presence of what is Divine, 6848, 6849. To turn away the face when said of Jehovah denotes no mercy; but it is man that turns himself away, not the Lord, 7599. Of the faces of the inhabitants of Jupiter, they are beautiful, and they converse by the face; see much on the subject, 8242-8249. See JUPITER. Discourse by the face shown as to its quality, 8248. The most ancient people held discourse by the face, concerning its superior excellence to discourse by words of speech, 8249. Discourse by words of speech succeeded; and then the face was changed; the interiors of the mind were contracted, and were void of life; whilst what is exterior flowed in, and was ready to assume pretended appearances, 8250. The inhabitants of Jupiter continually keep the face directed forward, never downwards, 8372. When they lie down they turn the face to the chamber, not to the wall; why, 8376. The face signifies the interiors, thus affections, as those of grace, favour, benevolence, aid, and likewise of inclemency, anger, revenge; hence whatever is in the person himself and from him, *ill.* 9306. The face of Jehovah is Divine goodness, also Divine truth, *sh. ib.* It likewise denotes punishment, evil, anger, *sh. ib.* The face denotes the interiors, cited, 9546. They who are in goodness from the Lord turn the face continually to Him, 9517. The bread of faces on the table denotes the Lord as to celestial good, 9545. The face of the Lord denotes presence, with heavenly peace and joy, out of mercy,

9546. Over against the face, when spoken of heaven or the Lord, denotes what is eternal, 9888. The face, when spoken of concerning the Lord denotes His Divine love, *ill.* 9936. In the other life all turn their faces to their loves, 10,189, 10,420. Some say that the face is not body; why, 10,315. To speak face to face, when concerning Jehovah to Moses, denotes that Divine things in the Word are conjoined, 10,554. The face of Jehovah denotes the Divine interior things of the Word, of the church, and of worship, 10,567, 10,568, 10,579. The Lord in heaven is the face of Jehovah, *sh.* 10,579. The face of Jehovah is the Divine truth in heaven; thus also mercy, peace, and every good, *ib.*

FACULTY. The faculty of receiving good is immediately from the Lord, *ill.* 6148.

FAITH. See LOVE, CHARITY, CHURCH, WORSHIP, SCIENCE. Faith is scientific, intellectual, and saving, 30. It is one thing to know, another to acknowledge, another to have faith, 896. They who make faith the essential of salvation do not even see or attend to the things which the Lord so often spake concerning love and charity, 1017. They who separate faith from charity cannot have conscience, 1076, 1077. See CONSCIENCE. They who separate faith from charity suppose it to be mere thought, and hardly that, when yet it is the acknowledgment of all things and obedience, 36. Faith separate from charity is no faith, 1162, 1176. See CHARITY. Charity constitutes the church, not faith separate, or what is doctrinal, 809, 916, 1798, 1799, 1834, 1844. See CHARITY and DOCTRINE. In the last times there is no faith, because there is no charity, 1843. There is no faith except what is grounded in love and charity, 724. Faith exists by love from the Lord, 30-38. There never is faith except where there is charity, 654. Faith is faith from charity, 1608. The heavenly kingdom is for those who have faith in the Lord grounded in charity, *ib.* Charity saves, not faith without charity, 379, 389. In heaven all are regarded from charity and the faith thence derived, 1858. In the other life it is perceived what is the quality of every one's love and what the quality of every one's faith, 1388, 1394. The odours of charity and faith are grateful; of which, 1519. The fruit of faith is good work, this is charity; this, love to the Lord; this, the Lord, 1873. Charity is by faith, 393, 394. Charity is the brother of faith, 367. Charity ought to have rule over faith, not conversely, 363, 364. The interiors of those who are not in true faith are not opened so as to acknowledge and believe, 301-303. The celestial angels do not name faith and the things of faith, but say that it is so, or not so, 202. See ANGEL. The spiritual angels discourse about faith by confirming good affections and truths, 203. Faith is the lesser luminary, 31, 32. See MOON. Faith is compared to night, 709. Of the vastation of faith. See VASTATION, JUDGMENT. There has been controversy about primogeniture, whether it belongs to faith or to charity, 2435. Faith without charity is no faith, 2419. The knowledge of the doctrines of faith effects nothing if men have not charity; for that respects this as an end, 2049, 2116. There is no salvation by faith, but by the life of faith, which is charity, 2228. They who are in faith are saved if only in faith there is goodness, 2442. The faith which is not accord-



ing to the life perishes, 2228. The truths of faith do not save, but the good which is in the truth, 2261. The acknowledgment of truth cannot be given, thus neither faith, unless man be in goodness, *ib.* It cannot be wondered at that faith saves, but faith is never given but in its life, which is love and charity, 2343, 2349. No one can be admitted into heaven by thinking only; and neither does he suffer himself to be instructed, because the life of evil opposes, and is not receptive, 2401. If cogitative faith were saving all would be saved and introduced into heaven; but because the life opposes this is impossible, 2364. With those who establish as a principle that faith alone is saving truths themselves are contaminated by false principles, 2383. They do not suffer themselves to be persuaded because it is against their principle, 2385. They who are in the good of charity receive the truths of faith in the other life. See NATIONS. The sanctity of worship is according to the quality and quantity of the truth of faith implanted in charity, 2190. Faith separate from charity is as the light of winter, and faith from charity is as the light of spring, 2231. The reason why men have separated faith from charity and have said that faith is saving, *ib.* All regeneration is effected by the truths of faith, 2046. But the truths of faith are implanted in charity whilst man is being regenerated, 2189. Hence it is evident that man is not regenerated by truth, but by the good of truth, 2697. There are spiritual things of faith, rational things of faith, and scientific things of faith, 2504. See also DOCTRINE. Persuasive faith, what, 2340, 2682, 2689, end. See PERSUASION.

Charity is not genuine unless there be faith, neither is faith genuine unless there be charity, 2839. Man ought to do good and to think truth from himself, that he may receive a heavenly selfhood and heavenly freedom, 2882, 2883, 2891. See SELFHOOD and FREEDOM. Out of many churches there is one when charity is the essential, not when faith is, 2982. The confidence which is called saving faith cannot be given except in good of life, *ib.* The conjunction of the truth of faith with good in the rational mind is wrought by affection, 3024. The fruits of faith are fruits of goodness which belongs to love and charity, 3146. As light without heat produces nothing, so the truth of faith produces nothing without the good of love, *ib.* They who make faith the essential, which it is easy to do, and still are in good of life, are in the Lord's spiritual kingdom, 3242. There is no church unless the truths of doctrines be implanted in good of life, 3310. From various reasonings it appears as if faith were prior to charity, also truth to goodness, but it is a fallacy, 3324. Several passages collected concerning faith and charity and concerning truth and good, *ib.* They who separate faith from charity cast themselves into falsities and evils; and this was represented by Cain and Abel, by Ham and Canaan, by Reuben and by the Egyptians, in that their first-born were slain, 3325. The spiritual separate the Divine from the rational, even so far as to desire that the things of faith should be simply believed without any rational intuition, of which, 3394. Truth cannot be entirely received when there is incredulity, and incredulity, as it were, limits and drives it away, 3399. They who are in faith alone appear in light, but in the light of winter,

which is turned into darkness, thus the mind into stupor, when they approach towards heaven, 3412, 3413. They who are not in charity, but only in the science of the knowledges of faith, cannot at all see in the Word the interior things which relate to love and charity, 3416. Men deny the internal sense because they make faith the essential of the church and call goodness the fruit of faith; when yet love to the Lord is the tree of life, charity and good works are the fruits thence derived, and faith and the things of faith the leaves, 3427. Somewhat concerning persuasive faith, *ib.* They who make faith the essential, not charity, may be in goodness from truth; but they are not so in heaven, or conjoined to the Lord, as they who are in the good of charity, 3459. They who do good from faith, and not from charity, are more remote from the Lord, 3463. The Word is unclosed when love to the Lord and charity to the neighbour are assumed as the essential, but when faith, it is closed, 3773. The truths of faith are nothing without the affection of good, *ill.* 3849. They who live wickedly have no faith, but something of persuasive faith, the quality of which is described, 3865. Faith is the external of charity, and charity is the internal of faith, 3868. Faith without charity is something filthy, 3870. By faith is meant the truth which belongs to doctrine, which faith is apostolical, which few know to be trust or confidence; and amongst those, few know that trust cannot be given except in a life of charity, 3868, end. Of those who depend on the faith of others, 4047.

The evil can receive the truths which belong to faith, *ill.* 4180. To know is not to believe, from experience, 4319. The confidence of faith, see CONFIDENCE. The truths of faith cannot be accepted or conjoined to goodness except with those who are in the good of charity and of love, *ill.* 4368. Of the light of those who are in persuasive faith and yet have led a life of evil, 4416. The Most Ancient Church was not willing to hear of faith, 4448. See CHURCH. Of the correspondence of the sight of the eye and of light with the truths of faith, 4523-4534. Not faith, but the life of faith, or the fruit of faith, is saving, 4663. The church commencing from faith has no other regulator than the understanding, but that which commences from good has charity and the Lord, 4672. When faith is in the first place in the heart, Divine truth is rejected to the lower parts, 4673. The church in process of time turns aside from charity to faith, and at length to faith alone, 4683; when they adjoin the fruits of faith and say that faith is confidence, when yet no confidence can be given in evil, *ib.* 4689. Truth in the Ancient Church is the same as faith in the New, 4690. Certain false doctrines from faith alone, 4721. It is acts of faith that save, *ill. ib.* The reason why men have lapsed into the false notion that faith alone is saving, and in what manner they then confirm themselves in it, 4730. The simple know and acknowledge what charity is, not what faith separate is, 4741, 4754. There is not any church where charity is not acknowledged as the essential of the church, as is done by faith separate, 4766. They who are in faith alone cannot know what heaven is, and several things besides, *ib.* They who are in faith alone give a wrong interpretation of the Word, *ill.* 4783. Of some who receive the truths of faith but live wickedly; in the other life

they abuse the truths of faith to gain dominion ; their character is described, 4802. Good has the primogeniture actually, and truth apparently, 4925, 4926, 4928, 4930. See PRIMOGENITURE, REGENERATION, and TRUTH. When taken as the essential of the church faith has several errors attending it, of which, 4925.

Faith alone without charity is dead ; the error of the church, 5351. It appears as if the truths of faith are procured by man when yet they are insinuated and given by the Lord, 5665 ; but it is one thing to know and another to believe the truths of faith, and even the worst can know, *ib.* The church is not from the truths of faith alone, but from charity, 5826. Unless the truth of faith become the good of truth by willing and acting it, it is of no use, and is dissipated in the other life, 5820. Scientifics and truths which are not believed are rejected to the ultimates, thus they are the lowest things, 5886. That man may be regenerated there must be truths of faith, and they must enter with affection, because then, when the truth of faith is reproduced, the affection is reproduced also, and conversely, *ill.* 5893. In things spiritual the beginning is to be derived from the truths of faith, not from scientific truths ; if from these, man is led into falsities and negatives, 6047. Commencement is to be made from the doctrines of the church, then the Word is to be scrutinized from the affection of knowing truth, otherwise all genuine truth would only be from the soil in which it is propagated, and from its birthplace ; afterwards it is allowed to confirm them by scientific truths, *ib.* Because the spiritual are in obscurity they set faith in the first place and good in the second, 6256. How much of good there would be in the church if charity were set in the first place and faith in the second, *ill.* 6269. But how much of evil if faith be set in the first place and charity in the second, 6272. From natural light alone it may be seen that good is in the first place and faith apparently. See TRUTH and REGENERATION. Unless faith be conjoined to goodness it either becomes no faith or is conjoined to evil, whence comes profanation, 6348. Doctrines concerning faith alone destroy charity, *ill.* 6353.

To believe, in the historical parts of the Word, is to have faith, in the spiritual sense, 6970. Faith without charity is not faith ; its quality is described, 7039. Heat and light in the natural world correspond to love and faith in the spiritual world, and they are also such if they be compared, 7082, 7084. See CHARITY. They who are in faith alone and also in a life of evil infest the well-disposed in another life, and likewise they are meant by the Egyptians, 7097. They who have persuaded themselves that faith alone is saving, and yet have lived wickedly, infest the well-disposed in the other life by the truths of the Word, 7127. Such make no account of works, however they may call them the fruits of faith, *ib.* Where their hells are, *ib.* They who have professed faith alone, and have lived a life of evil, in the other life receive falsities, and infest the well-disposed, and they are specifically meant by Pharaoh, where Pharaoh represents those who infest by falsities, 7317, 7502, 7545. Faith without charity cannot in anywise be given, 7342, end. The difference between the good affections and truths of faith of those in the church who are saved and of those who are condemned, *ill.* 7506, 7507.



Of the conjunction of good and truth, or of charity and faith, and man's quality when they are conjoined, and his quality when they are not conjoined, 7623, 7627. See CHARITY. Worship from good is true worship, and worship from truth without good is only an external act, 7724. Concerning this, that all things of the church have reference to charity and faith, and concerning the conjunction of faith with charity, 7752-7762. See also CHARITY. The confidence which is of faith is not confidence, but it is from love; and it is not from truth when it is said that man is saved by merit whatever his life had been, 7762. They who are in evil are in no faith, 7778. They who are in evil have no faith, but only the science of such things as belong to faith, 7766, 7778. How it is to be understood that faith without charity is condemned, *ib.* Truths of faith are falsified in the first place by saying that faith without charity is saving even at the last hour of life, 7779. They who are in evil, notwithstanding their being in persuasive faith, are still in the falsities of their evil, 7790. No one can be in the truth of faith who is in evil of life, *ill.* 7950. The difference between living according to the precepts of faith and according to those of charity, 8013. What charity and faith are, 8033-8037. See CHARITY and FAITH. Faith merely natural is sensual faith, which is faith grounded in miracle and authority; this faith is not from the Lord, but the truth of innocence, if any be within it, is, 8078. What makes faith spiritual is the affection of goodness and of truth, *ib.* Faith separate from charity, or faith alone, is described by Cain, by Ham, by Reuben, by Simeon and Levi, by the Egyptians, by the Philistines, by Tyre, and by Sidon, 8093. Whence it is that faith alone is taken as the principal; it is evil of life, *ill.* 8094. They who are led into many falsities, *ib.* Where they who are in faith alone dwell in the other life, 8096, 8099. They infest the well-disposed, 8096. Of persuasive faith, it pertains to those who are in evil of life; described, 8148. Trust is of love by faith, 8240. Many errors are derived from the doctrine of faith alone, 8313. They who are in faith alone infest the well-disposed in the other life, and they are in obscurity; what their quality besides is, *ib.* How the case is with faith in respect to charity, and what is the quality of faith without charity, from various comparisons, 8530. Into what errors they slide, and in what blindness they are, who place salvation in faith alone, 8765. They who are in faith alone see nothing but what confirms their sentiments when they read the Word, and other things they do not see, 8780. The servants of Israel denote those who are of the external church, because only in the truths of doctrine; and the freemen are they who are of the internal church, because in the affection of charity, 8974. Spiritual good cannot be conjoined to those who are in the truths of faith, and not in good according to them, because they are as concubines; for in them there is not the marriage of goodness and truth, and why, 8981, 8983. They who are only in the truths of faith, and not in good according to them, are in the ultimates of heaven, and constitute the skin, 8980. They who do good from the obedience of faith and not from the affection of charity are servants by representation, 8987, 8988, 8991. See OBEDIENCE. The things which belong to faith ought not to be extinguished but after a full internal view, 9039.

Man is to be regenerated by the truths of faith, and also to be amended, *ill.* 9088. Washings formerly and baptism now signify regeneration by the truths of faith, *ib.* Faith lives from charity, or truth from goodness, and goodness has its form, thus its quality, from truths, *ill.* by a fibre in which is spirit and a vessel in which is blood, 9154. Many of the learned who are in the truths of faith are in hell, while others who were not in truths, and who were in falsities, are in heaven; the reason is, that the first are not in goodness, *sh.* 9192. They who establish faith alone, separate goodness from truths, and are therefore in darkness, 9186. Truth desires goodness, that is, to do good and to be conjoined to good, *ill.* 9206, and *sh.* 9207. What goodness from faith is and what the truth of faith, explained, 9229, 9230. Faith never becomes faith until a man wills the things which belong to faith, and from willing does them, *ill.* 9224. The reason they acknowledged faith alone was, that they did not know that all things in the universe have relation to goodness and truth, and that there are two faculties in man, understanding and will, *ib.* Errors from faith alone, *ib.* Of the trust which is called faith, 9239-9245. To believe in God saves; but to believe the things which are from God without the former does not save, 9239. What the faith is which saves, according to the learned, 9240. They who are in charity and love to the Lord have confidence, not they who are in the loves of self and of the world, 9241. There is no confidence with the evil when life is endangered and death approaches, although there appears to be, 9242; nor faith, which consists in believing the truths that are from God, 9243. Confidence, or faith in the Lord, is expounded, 9244. They who do the Lord's precepts have that faith, *sh.* 9245. The understanding is that which receives the truths of faith, and the will the good of charity, *ill.* 9300. How the case is with this, that the things which belong to faith are simply to be believed, and the natural man does not comprehend them, *ill. ib.* The fruits which are called fruits of faith are the beginning, both the first and the last, because the end, *sh.* 9337. The quality of faith without charity described by the things which are separated, 8093. Of persuasive faith, 9363-9369. There are those who believe the Word and the doctrine of the church and do not live according to them, 9363. They believe, not with a view to an end of serving their neighbour, but for the sake of gain, of honours, and the reputation of learning, 9364. They who aspire after great things and desire many things are in a stronger persuasion, 9365. But they believe when they are in the fire of the love of self and of the world, and otherwise they do not believe, but deny, 9366. They do not know, nay, neither do they care, whether things be true or false, and above all others they defend faith alone, 9367. They recede from faith if they be deprived of gain, and faith vanishes after death, because not rooted within, 9368. In the Word the Lord describes them by those whom He knows not, because they are workers of iniquity, and by foolish virgins, 9369. There is no conjunction of the Lord with the truths of faith in any one without a life according to them, 9380.

Faith is charity as to essence, 9783. The truths of faith which are from love are alive, of which, 9841. Why the Lord so often asked concerning faith when He healed the sick; the reason is, because

the first of all things was the acknowledgment of the Lord, and that to Him belongs power, *sh.* 10,083. Goodness and truth, also faith and love, must be conjoined to become anything, 10,555.

FALL, *ro.* It denotes to be conquered, 1689. To fall on the face was a rite of adoration in the Most Ancient Church, *sh.* 1999. To fall backwards denotes to recede, namely, from truth, 6401. To fall denotes to pervert, 9086. To fall denotes to be closed up, 10,492.

FALLACIES and FALSITIES are from a general idea, and pertain to the spiritual man, whence, 865. Some spirits love fallacies, nor do they believe that there is any appearance, 1376. Situation and place in the other life are appearances, and they are fallacies, *ib.* That they are appearances, 1377; that they are fallacies, 1380. The fallacies of the senses in things natural and in things spiritual, what and of what quality, from examples, 5084, 5094. Fallacies from lowest nature, 6400. They who are in truth, but not yet in good, are in fallacies, *ib.* There are fallacies in things spiritual and in things natural, from examples, 6948. When the evil bring evil upon themselves it appears as if it were from the Divine Being, but it is a fallacy like other fallacies, of which, 8282.

FALSE, FALSITY. See also FALLACY, PRINCIPLES, SCIENCE. How hurtful is the persuasion of what is false, 794, 806. Falsities do not condemn like evils; it is otherwise if falsities be confirmed, 845. Evils and falsities remain with man although he is regenerated, 865, 868, 887, 894. Falsities are of a twofold origin in general, 1212; they are of a threefold origin, 1188. The kinds of falsities, those which are from evils and those which produce evils, 1679. Falsity of ignorance and falsity of lusts, 1295. The sphere of the persuasions and principles of what is false excites confirming falsities, 1510, 1511. Evil spirits cannot excite anything of what is false with infants and with the simple in heart, 1667. It is not allowed evil spirits to speak what is false except from the evil which is their life, 1695. There is a twofold kind of falsity, one which is produced by evil, another which produces evil, 2243. What and of what quality the evil of falsity is, 2408. Falsities with those who are in good do not conjoin themselves, but apply to their good, and afterwards are separated, 2863. Man when being regenerated has many falsities mixed with truths, which are to be disposed in order when he is regenerated and acts from good; truths are then in the midst, and falsities are rejected to the last circumferences; conversely with the evil, 4551, 4552. From a false principle falsities flow in a continual series, 4717, 4721. There are three origins of what is false, the doctrine of the church, the fallacy of the senses, and a life of lusts, and this falsity is the worst, *ill.* 4729. Truth is not truth except from goodness; and falsity when from goodness is accepted as truth, 4736. There are innumerable kinds of falsities, 4822. Falsities may be confirmed so as to appear altogether like truths, 5033. They who are in the persuasion of what is false are interiorly bound, 5096. Truths exterminate falsities, and conversely falsities truths, 5207. And falsities and truths cannot be together, 5217. Falsity from evil appears as hard in the other life, but truth from goodness as soft, 6359. Truth has immense power over falsity, *ill.* 6784. What



evil from falsity is, from examples, 7272. Examples respecting the falsification of truth; hence, what and how, 7318. Falsified truth has a grievous stench, 7319. The reason that the evil in the other life are permitted to falsify truth, 7332. Falsities and truths cannot be applied and conjoined except by intermediates, which are fallacies and appearances, such as are in the sense of the letter of the Word, 7344. Why it is allowed the infernals to reason from mere falsities, but not from falsified truths, 7351. What it is to reason from mere falsities, exemplified; it is when truths are altogether denied, 7352. They who are in hell cannot do otherwise than speak falsities, 7357. It is undelightful to the infernals to reason from mere falsities; but delightful to reason from truths falsified by fallacies and appearances, 7392, 7698. They who are in evils cannot do otherwise than think falsities, *ill.* 7437. Falsities and evils are of several kinds and species, 7574. They who are in evils of life are in falsities, whether they know this or do not know it, *ill.* 7577. There was a direful false persuasion amongst those who infested before the coming of the Lord, from the Nephilim, 7686. The falsities with those who are of the church are more grievous than with others, 7688. Falsity is not appropriated to those who are in good, because they apply it so as to make it agree with good, but to those who are in evil, 8051, 8149. Falsified truth is truth applied to confirm evil, falsity is contrary to truth and goodness, 8062. Evil of life has falsity in it, which manifests itself when the thought is employed about truths and salvation; it has also in it truth itself falsified, 8094. Falsities from evils appear as mists, clouds, and waters around the hells, of which, 8137, 8138, 8146. Truths with those who are in evil are falsified, because they are brought down to evil; but falsities with those who are in goodness are verified or made true, because they are brought down to goodness, 8149. Evil is heavy and sinks down to hell, but falsity is not heavy of itself, but from evil, 8298. Falsities are not falsities with those who are in goodness, but with those who are in evil, 8311. Every falsity is from evil, *ib.* Falsity of religion produces evil, but only with those who are in evil, 8318, end. With man falsities form a connection and constitute his life, and they ought to be eradicated, and truths to be implanted by the Lord in their place; and these must be formed in connection that man may be regenerated, 9256. There are falsities which agree with the good of the church and falsities which do not agree, of which, 9258. Truths from goodness are not commixed with falsities from evil, *ill.* 9298. Falsity from evil and falsity not from evil, cited, 9304. Of falsities and truths from evil, and of falsities and truths from goodness; of their quality, also cited, 10,109. Of the falsity which is from evil and of falsity which is not from evil, 10,302. Falsifications of truth which are signified by whoredoms are effected by three methods, which are treated of, and evil is that which falsifies, 10,648. So far as evils and the falsities of evil are removed, truths from goodness succeed, 10,675.

FAMILY. In the most ancient times men were distinguished into houses, families, nations, 470, 1159, 1246. The reason of this distinction, 471, 483. What is meant by families, 1159, 1215, 1216, 1254, 1261. See also HOUSES, NATIONS, and TRIBES. Families denote good affections and the truths from good, 3709. The families of Israel de-

note good affections from truth, 7916. They represented heavenly societies, 7836, 7896, 7897. Thus they represented consociations in heaven, 471, 483. Similarly the sons of Israel, in that they were distinguished into tribes, families, and houses, 7836, 7891, 7996, 7997. Families in the spiritual sense signify truths and good affections of worship and of life, 1159, 1215, 1216, 1254, 1261, 3709, 7916.

**FAMINE** or **HUNGER**. It denotes a scarcity of knowledges, 1460, 3364, 3708. It denotes a defect of knowledges and of truth, 3364, 5277, 5279, 5281, 5300. Famine consuming the earth denotes despair from a defect of truth, 5279. Famine denotes a defect of knowledges and desolation of truth, *ill.* 5360, 5376; it denotes desolation as to the things which belong to the church, 5415; it denotes desolation from a want of spiritual things, 5576, 6110. In the spiritual world, as in the natural, when there ceases to be food for use they come into famine, 5579. Famine denotes a defect of good, 5893, end. Famine prevailing denotes despair, 6144. Famine denotes devastation of good, *sh.* 7102. To hunger denotes to desire goodness from affection, 4958. See **THIRST**, **FOOD**, **BREAD**. Spiritual food is science, intelligence, wisdom, thus goodness and truth; and to support by food denotes spiritual nourishment. See **FOOD**.

**FARINA**. What is signified by fine flour, farina, cakes in the sacrifices, 2177. Fine flour and farina denote truth from goodness, *sh.* 9995. What fine flour, etc., further signifies. See **MEAT-OFFERING**, **BREAD**, **WHEAT**, **BARLEY**, **CAKES**, **SACRIFICES**, **MEAL**.

**FASCICLE**. It denotes doctrines, 4686, 4687. Fascicles are series of things in minds, 5339. They are series into which truths are disposed; they are also groups, 5530. See also **COLLECTIONS** and **SERIES**. Things scientific and truths in man are disposed as fascicles, 5881. The things which are in the mind are disposed in fascicles, 7408. Truths with man are disposed in series, and these are signified by sheaves and groups in the Word, *sh.* by the passages only cited, 10,303. See also **SHEAVES**. Fascicles are series in which truths or falsities in man are disposed, *ib.*

**FASHION**. The fashion of the thought of the heart being evil denotes no perception of good and of truth, 586.

**FAT**, **FATNESS**. Fat signifies what is celestial, 353. It denotes goodness from love, 5943. Fat denotes what is delightful, 6409. Fat denotes goodness, 10,033.

**FATE**. See **PREDESTINATION**.

**FATHER**. See also **MOTHER**, **SON**, and **DAUGHTER**. The Lord is acknowledged in heaven as the Father, because He is one and the same, 14, 15, 1729. Man receives from his father what is internal, from his mother what is external, 1815. What is meant by man coming to his fathers in peace, 1853. The internal of the Lord was the same with Jehovah His Father, to which He united His Humanity, 2004, 2005. What the Father and the Son in the Lord are, *sh.* 2803. The Father is the Divine Good, and the Son the Divine Truth, *ib.* What is meant by being gathered to one's fathers or people, 3255. See **SOCIETY**. In the internal sense of the precepts of the decalogue, how the case is respecting honouring parents, 3690. "Jehovah, God of Abraham, thy father," denotes the Lord, that from Him is good, 3703. Father denotes goodness, *ib.*, and mother truth,

*ib.*, and in the opposite sense they denote evils and falsities, *ib.* The Divine Goodness of the Lord is what is named Father in the Word, and the Divine Truth what is named Son, *sh.* 3704. To return to the Father denotes to be united to the Divinity, when it relates to the Lord, 3736. The external of the church, in which is the internal, is also called father, 4700. Father denotes the church as to goodness, and mother as to truth, 5581. Father denotes goodness, 5902. What is external is said to be the father of what is internal, as Jacob of Joseph, because the progress of instruction is from things exterior to things interior, 5906. Fathers denote good affections and those who were of the Ancient Church, 6050. What is general is the father of what is internal in the beginning, but not afterwards, *ill.* 6089. Fathers in a good sense denote those who were of the Ancient and Most Ancient Church, *sh.* 6075. The Lord is the Father when man comes to the exercise of his own judgment, and the natural father is no longer the father as before, 6492. Father denotes the Ancient Church, *ill.* 6846. The God of a father denotes the Lord, because the God of the Ancient Church, *ib.* The God of fathers denotes the Divine Being in the Ancient Church, and He is the Lord, 6876, 6884. When the Lord was in the world and made His Humanity Divine Truth He called Divine Goodness His Father, 7499. Fathers and fathers of fathers denote from ancient time, 7648. House of fathers denotes particular good, *ill.* 7833, 7834. Fathers denote the ancients who were in goodness and truth, 8055. Father in the heavens denotes goodness from the Divine sphere in the heavens, *sh.* 8328. Father denotes the Lord as to Divine Good and the goodness thence derived; and mother denotes the Lord as to Divine Truth and the truth thence derived, 8897. The angels acknowledge no other Divinity than the Divine Humanity of the Lord, because they can think of it and love it, and not so of the Divinity which is the Father, *sh.* 10,067. Father, mother, brother, sister, and several other names of relationship, signify good affections and truths, also evils and falsities, 10,490.

**FATHERLESS.** In the celestial sense it denotes one who is in goodness but not yet in truth, and who is led by truth into goodness of life or of wisdom, 4844, 9198. Fatherless in the spiritual sense denotes one who is in truth and not yet in goodness, and still desires goodness, *sh.* 9199. When mention is made of sojourner, widow, and fatherless, in one sense it denotes the reciprocal conjunction of goodness and truth within the church, 9200.

**FATHER-IN-LAW.** It denotes goodness, from which exists goodness conjoined to truth, 6827, 6844.

**FEAR.** They who are in what is evil and false are in fear, 390, 391. The fear of God signifies worship; and, indeed, worship either from fear, or from the good of faith, or from the good of love, *sh.* 2826. In all worship there is holy fear, *ib.* end. Fear also signifies distrust, or not to have faith and love, *ib.* Fear denotes a holy change, 3718. Holy fear is in love, and without such fear love is as something unseasoned; it is various; and fear prevails with those who are not in celestial nor spiritual love, *ib.* Holy fear is veneration and reverence, 3719. The dread of Isaac denotes the Divine Humanity of the Lord, whence, 4180. Divine Truth fears not Divine Goodness, *ill. ib.* The fear of God denotes protection, and evil spirits



cannot approach to heavenly societies because they are in dread of God, 4555. Of those who are devastated by fears, 4942. The fear of God with those who are in external worship without internal, and fear with those who are in spiritual worship, and love with holy fear with those who are in celestial worship, is love with holy reverence, 5459. To fear denotes what is holy, 5534. Fear has various significations, because it is from various causes, 5647, where it signifies retraction. Consternation denotes commotion, 5861. To fear God denotes to keep truths which are from the Divine Being, 6678. Fear is a common bond, and holds in bonds both the well-disposed and the evil; but there is a great difference in fear, it being holy fear with the well-disposed, but with the evil the fear of punishment, 7280. The evil have respect for the Divine Being from fear, 7788. To fear when concerning temptations denotes dread, 8162. It also denotes despair, 8171. To tremble when said of the earth and of people denotes holy fear at the presence of the Divine Being, with those who are about to receive truth and goodness, and terror with those who do not receive, 8816. The quality of holy fear, and that it is according to love, 8925. They who are in the hells are in terror at truths from the Divine Being, *ill.* and *sh.* 9328. See TERROR.

FEAST. It denotes dwelling together, *sh.* 2341. Convivial entertainments and feasts amongst the ancients signified appropriation and conjunction by love and charity, 3596. See also TO EAT and BREAD. A feast denotes initiation to conjunction, and this is signified by feasts amongst the ancients, 3832, 5161. Feasts, suppers, and dinners were, in ancient times, for the sake of consociation by love and of instruction; but the ends of feasts at this day are the reverse, 3596, 7996. The Paschal Supper represented consociations in heaven, 7836, 7997.

FEAST. To keep a feast denotes worship from a glad mind, *sh.* 7093. Three feasts were instituted on account of liberation from Egypt; also on account of liberation of the spiritual from condemnation by the Lord, *ib.* See also SABBATH. A feast denotes the worship of the Lord and thanksgiving, 9286, 9287. There were three feasts, the feast of things unleavened, the feast of weeks, and the feast of tabernacles, 9294. Those three feasts signified liberation from condemnation, thus also regeneration from the Lord in their order, 9286, 9294. Of the feast of things unleavened, that it is on account of liberation from falsities, 9286, 9292. Of the feast of weeks, or of harvest; it was on account of the implantation of truth in good, 9294, 9295. The feast of tabernacles, or the gathering of the fruits of the earth, was on account of the implantation of good, *sh.* 9296, 10,671.

FEED, TO. See SHEPHERD.

FEEL, TO, denotes the inmost and the all of perception, 3528, 3559, 3562. To feel in thick darkness, what, 7719. See THICK DARKNESS.

FEVER. A fever burns from unclean heats collected together, from experience, 5715. A cold fever is from unclean colds, 5716.

FIBRE. Ends are represented by the beginnings of fibres; thoughts thence derived by fibres, and acts by nerves, 5189, end. See NERVE. How the case is with truth and good together, or with faith and charity, *ill.* by fibres and vessels, fibres in which the spirit,

and vessels in which the blood flows; also good has its form, thus its quality, from truths, 9154. See FAITH.

FIELD. A field denotes doctrine and what belongs to doctrine, 368. It denotes the church as to goodness, 2971. To meditate in a field denotes to think in goodness, 3196. A man of the field is goodness of life from doctrines, 3310. What is meant in the parable by seed sown in four kinds of earth or ground, *ib.* To come into the field denotes studious application to goodness of life, 3317. A field denotes good ground, 3500. To go into the field to hunt denotes the endeavour of the affection of goodness to procure truth, 3508. A field denotes the church, 3766. A field denotes a religious persuasion, 4440, 4443. When a house denotes celestial goodness, then a field denotes spiritual goodness; and when a house denotes spiritual goodness, then a field denotes spiritual truth, 4982. Seed of the field denotes nourishment of the mind, 6158. Fields denote things still exterior, when they are mentioned with courts and houses, 7407. Herbs of the field denote the truth of the church, *sh.* 7571. A field denotes the church as to goodness, or goodness in the church; a vine denotes the truth of the church, 9139. In the field of another denotes good not of the same family, 9141. Field denotes the whole human race as to the reception of truth in goodness; it also denotes the church, and the man of the church, and goodness in him, *sh.* 9295.

FIFTEEN denotes a few, 798, 813. It denotes as much as is sufficient, 9760.

FIFTEENTH denotes a new state; thus the beginning of a following period, 8400.

FIFTY denotes what is full, 2252. Princes of fifties denote intermediate primary truths, 8714. Fifty denotes what is full, 9623, 9624.

FIG-TREE. The fig-tree denotes natural goodness, 217, *sh.* also, 4231, 5113.

FILL, TO, THE HAND. See HAND, 10,076, 10,493. To fill after Jehovah denotes to do according to Divine Truth, 10,076, end.

FILTH. See EXCREMENT.

FINE, TO FINE. It denotes amendment, 9045. To pay a fine denotes amendment, 9087, 9097. And it denotes restitution, 9087. To repay denotes corresponding punishment, 9102.

FINGER. It denotes power, *sh.* 7430. Fingers have a similar signification to hands, *sh.* 10,062, end.

FIRE. See FLAME, HEAT. Cold and heat exist with one about to be regenerated, as summer and winter with one who is regenerated, 933, 935, 936. Fire denotes love and charity, 934. It is called a consuming fire because heavenly love so appears to the wicked, *ib.* end. Of the fire and smoke which appeared to the people on Mount Sinai, 1861, end. The burning of fire denotes evil from the love of self, 1297. The evil appear sometimes as coal fires, 1527, 1528. Fire denotes lust and hatred, 1861. What the fire of hell is, *ib.* The fire of the evil is turned into cold, 825, 1528. The fire of sulphur denotes falsity from the evil of self-love, 2446. Fire denotes evil, but then smoke denotes falsity, *ib.* end. Of heat in hell. See COLD. Love is spiritual fire, and life is actually from the heat thence derived, *ill.* 4906. Eternal fire is the fire of lusts,

and hence torment, *ill.* 5071. It is not torment of conscience, nor elementary fire, *ib.* The vital heat belonging to man is from love, *ib.* end. There are two origins of heat or fire, the sun of the world and the sun of heaven; and this fire is meant in the Word, and is love in both senses, 5215. To be burned with the east wind denotes what is full of lust, *ib.* See also HEAT and FLAME. Vital heat is love, and is meant by sacred fire in the Word, and infernal loves are meant by the fire of hell, 6314. Fire denotes Divine Love, and flame denotes Divine Love also; it likewise denotes the Divine truth proceeding from the Lord's Divine Goodness, 6832. Fire and flame in the opposite sense denote filthy loves, *sh. ib.* The Lord appeared to the Israelitish people on Mount Sinai according to their quality; thus in smoke, cloud, and thick darkness, *ill.* 6837, 8814, 8819, 10,551. See LOVE. The quality of the Divine Love of the Lord may be manifest from the fire of the sun in heaven; and if that fire or love should fall into any one, even into an angel of the inmost heaven, he would perish, 6834, 6849. The angels are therefore veiled with a thin suitable cloud, 6849. The sacred fire of heaven and the fire of hell are fires of life, which belong to loves, 7324. See HEAT. The inhabitants of Mars know how to make fluid fire, from which they have light at the time of evening and night, 7486. Fire is the evil of lusts, hail is the falsity thence derived, and fire is named where hail is, *sh.* 7575. Roasted with fire denotes goodness which is from love, *sh.* 7852. Fire denotes temptation, 7861. The residue of the Paschal lamb kept to the morning, to be burned with fire, denotes a middle state to the end by temptations, *ib.* What is meant by a pillar of fire by night, 8108. See PILLAR. Burning denotes hurting goodness from love, 9055. To kindle a fire denotes to consume truths and good affections by lusts, *sh.* 9041. Fire denotes anger, *sh.* 9143, 9144. How the will communicates its fire with the understanding, *ill.* 9144. The Lord appears to every one according to his love; as a creating and renovating fire to the good, but as a consuming fire to the evil, 9434. To burn upon the altar denotes the union of the Divine Humanity of the Lord with Divine Goodness, 10,033. An offering by fire to Jehovah denotes what is from the Divine Love, 10,055. Infernal fire is the love of self and of the world, and hence the lust of all evils, 10,747.

FIRST. First and last denote what is perpetual; in the supreme sense what is eternal, 4901, end. First denotes beginning, 7887, 7891. First and last signify all things general and particular, thus the whole, *sh.* and *ill.* 10,044, 10,329, 10,335.

FIRST-FRUITS. What they were given from, 9223. They signified that all good affections and truths are to be ascribed to the Lord, *ill* and *sh. ib.*

FISH denote scientific truths, 40, 991. They denote scientific truths which belong to the natural man, *ib.* 7852.

FIVE. It denotes a little, 649. It denotes disunion, 1686. It denotes some or some part, 4638. It denotes a little and something; it also denotes remains, like ten, and its signification depends on the relation to the numbers from which it is, *sh.* 5291. Five also denotes much, like ten, 5708. It denotes remains, 5894, 6156. It denotes much, 5956, 9102. It denotes all things of one part, 9604. It



denotes as much as is sufficient, 9689. When five relates to what is long and broad it denotes the same as equally, 9716. To the fifth year, when it relates to age, denotes a state of ignorance and innocence, 10,225, where the signification of ages and numbers is shown.

**FIX FIRM, TO.** See **TO HARDEN**.

**FLAG.** It denotes the false scientific, 6726.

**FLAME.** See **FIRE** and **HEAT**. The flame of a sword turning itself denotes self-love, 309. The love of good is represented by flame, and truth by light, 3222. Fire denotes the Lord's Divine Love, and likewise flame; also flame denotes the Divine truth proceeding from the Lord's Divine Good, *sh.* 6832. Flame in the opposite sense denotes filthy loves, *sh. ib.* A flaming object was seen of various colours, by which is signified celestial love, 7620-7622. See **MARS**. Light is flaming in the inmost heaven, because it is in good; but white in the middle heaven because it is in truth, 9570.

**FLEE.** To be a vagabond and fugitive denote not to know what is true and good, 382. To flee denotes to be separated, *sh.* 4113, 4114, 4120. To flee denotes to dread, 6950.

**FLESH.** See also **BODY**, **BREAD**, **WINE**. Flesh denotes a vivified selfhood, 148, 149, 780, 3540. It denotes every man in general, the corporeal man in particular, 574, 1050. It denotes the will of man, therefore lust, 999. The most ancient people did not eat flesh, 1002. My bone and my flesh denote that they are conjoined as to truths and as to good affections, 3812. Flesh in the supreme sense denotes the selfhood of the Lord's Divine Humanity, or the Divine Good; in the respective sense a man's voluntary selfhood, which is evil, 3813. Out of the flesh to see God denotes from vivified selfhood, 3540. Flesh also denotes goodness from truth, 6968. Flesh denotes the Divine Good from the Divine Love, which is from the Lord's Divine Humanity and man's reciprocation, 7850. Flesh denotes the selfhood of man; hence evil, pleasure, lust, 8409. The flesh of Selav, or of what is volatile, denotes goodness of the external or natural man, or delight, 8431. Flesh denotes Divine Good, and blood Divine Truth, in the Holy Supper, because from the Lord, *sh.* 9127. The flesh of sacrifice denotes evil from love, *ill.* 10,035; still it represented what is holy in externals when it was eaten, *ill.* 10,040. The flesh of sacrifice represented in particular spiritual good, the meat-offering, which was bread and cake, celestial good, 10,079, end. Flesh, when it relates to man, denotes man's selfhood, *sh.* 10,283. Flesh, when it relates to the Lord, denotes the Divine Goodness from the Divine Love, *sh. ib.* All flesh denotes every man, *ill.* and *sh. ib.* end. Spirit means life from the Lord, and flesh life from man, *sh. ib.*

**FLOCKS** and **FLOCK.** A shepherd is one who teaches and leads to good from charity; a flock is one who learns and is led, 343. A flock also denotes what is not good, 1565. What is meant by folds of cattle and of a flock, 415. A flock denotes rational, and a herd natural, good affections, 2566. A flock denotes natural domestic goodness, 3518. Doves of a flock denote churches and doctrines, 3767, 3768. To give a flock to drink denotes to instruct by doctrine from the Word, thus to teach the things which belong to doctrine, 3772. A flock denotes interior doctrines, 3783. Flocks denote interior natural goodness, herd exterior natural goodness, 5913. Cattle denote good

affections from truth, 6016. Cattle denote truths productive of good, *ib.* 6045. Flocks and herds denote good from representatives and correspondences, 6048. Flocks denote interior good affections, herd exterior, 8937. From an ox even to an ass denotes all exterior good affections and truths; even to cattle denotes all exterior good affections and truths, and likewise interior truths and good affections, 9135. Cattle denotes truths and good affections before regeneration, which becomes good affections and truths after regeneration, *ib.* Flock and herd denote interior and exterior goodness, *ill.* and *sh.* 10,609.

FLOOD or DELUGE. What a flood is, 660, 661. A flood and inundation denote temptation and desolation, 705, 739, 790. Of the antediluvians who perished, what their hereditary quality was, 310, 805. In general, what was their quality, 560, 562, 563, 570, 581, 586, 607, 660, 805, 808, 1034, 1673. Of the same from experience, 1265-1272. At length they had no internal respiration, 1020. They dwell under a misty mountain, where their hell is, 311, 581, 1266. How cruel they are there, 1269. How direful their persuasions are, and how deadly their influx when they are let out into the world of spirits, 1270, 1271. They were thrust down by an infant, *ib.* I was brought to them and conversed with them, 1268. They persuaded themselves that they had been gods, *ib.* How their women were clothed, and their children went before them, 1272. Of antediluvians less evil, 1124, 1265. What they believed concerning the Lord, 1272. Of the antediluvians from experience, 1265. See also NEPHILIM.

FLOUR, FINE. What is meant by farina, by fine flour, and cakes in the sacrifices, 2177. Fine flour and farina denote truth derived from good, *sh.* 9995. See FARINA, MEAL.

FLOWER. The flowers of a tree represent the state near regeneration, 5116. They denote the scientific forms of truth, *ill.* and *sh.* 9553.

FLUCTUATION. When temptation is ended there is fluctuation between what is true and what is false, 848, 857.

FLY. See INSECT.

FOE. See ENEMY.

FOOD. There is celestial, spiritual, and natural food; the nature of each, 56-58, 680, 1480, 1695. Food signifies food celestial and spiritual, 680. Food in the other life is whatever comes forth from the mouth of the Lord, 681. How foods succeed each other in order from celestial to natural, 1480. What is meant by food, 1695. Spirits have not the sense of taste, but in its stead an appetite for knowing, which is their food, 1973, 1974. The spiritual food of man is to know, 3114. See BREAD, TO EAT, FEAST. How ends ascend, shown, and by the nourishment of the body, or by food corporeal, spiritual, and celestial, and their correspondence, proved, at the end of 4459; moreover what it is to be in externals and in internals, *ib.* Spiritual food is science, intelligence, and wisdom, 4792. It is celestial and spiritual goodness, *ill.* and *sh.* 5147. Food is what nourishes the internal of man or the soul, and it consists of good affections and truths, in general all things which belong to use, 5293. Food is truth adjoined to good, 5340, 5342. What spiritual food is, which nourishes minds, and that it is from the things belonging to intelligence and wisdom, *ill.* from

experience, 5576. In the spiritual world, as in the natural world, when food is exhausted by use they become hungry, 5579. It is goodness from truth, 5410, 5426, 5487, 5582, 5588, 5655. Sustenance by meat and drink is the influx of goodness and truth through heaven from the Lord, *ill.* and *sh.* 5915. The inhabitants of Jupiter prepare their food, not to gratify their palate, but for the sake of use, and they who prepare their food to gratify their palate plunge into luxuries, sensual indulgence, and stupidity of mind, 8379. As food and drink nourish the natural life, so goodness and truth the spiritual, 8562. Spiritual foods are knowledges, *sh.* 9003.

FOOT. The feet denote things natural, *sh.* 2162. What is meant by washing, and what by the stool of, the feet, *ib.* To wash the feet denotes to purify the things which belong to the natural man, 3147. To wash the feet is also a token of charity and humiliation, *ib.* It was customary for travellers and sojourners to wash the feet, 3148. The feet denote the natural mind, 3761, 3986, 4380. To the foot of work, and to the foot of sons, what, 4382, 4383. Of the correspondence of the feet, of the soles of the feet, and of the heels with the Grand Man, 4938-4952. The natural mind, thus things natural, correspond to the feet, the soles of the feet, and the heels, from experience, 4938. They who are natural dwell under the feet and the soles of the feet, 4940-4951. To lift up the hand denotes power in what is spiritual, and to lift up the foot power in what is natural, 5327, 5328. The things which are under the feet of God are the ultimates of the Word, and are called the place of His feet and His footstool, *sh.* 9406. The thumb of the foot, what. See THUMB, 10,063. To wash the hands and the feet denotes to purify things internal and external, 10,241.

FOOTSTOOL. What, 2162. It denotes truth Divine beneath heaven, such as the Word is in the literal sense, 9166.

FORCES. See POWERFUL, POWER.

FOREHEAD. It denotes celestial love, *sh.* 9936; frontlets also denote the same; but in the opposite sense they denote infernal love, *sh. ib.*

FORESIGHT. See PROVIDENCE.

FORESKIN. See CIRCUMCISION. In the Most Ancient Church the foreskin corresponded to the obscuration of goodness and truth, because that church was at the time an internal man, but it corresponded, in the Ancient Church, to their defilement, because that church was comparatively an external man, 4462. Hence, at that time, circumcision, *ib.*

FOREST. When the angels converse on the things of intelligence and wisdom there are represented paradises, vineyards, forests, meadows, etc., 3220. A forest denotes a religious persuasion, also the church as to science, briefly *sh.* 9011, end.

FORGET, to. It denotes habit from delay, 3615. It denotes removal, 5170, 5278, 5352.

FORM. See DEGREE. Form denotes essence, and a beautiful form denotes as to essence, and beautiful as to the sight denotes the beauty thence derived, 3821. Of heavenly forms, 4040-4045. See HEAVEN. Truths are forms of good, *ill.* by what is honest and decorous, 4574. Form denotes essence, and aspect denotes existence



thence derived ; thus a beautiful form denotes the good of life, and a beautiful aspect denotes the truth of faith, 4985. A discourse with a philosopher respecting forms, that one is from another in man, 6326 ; and the operations of mind are variations of form under changes of state, *ill. ib.* One thing is formed from another successively, and not by continuous purity, hence things interior and exterior are distinct from each other, and succeed in order, and things interior are in things exterior, 6465. He who does not thus conceive of formation cannot comprehend the internal and external of man ; nor can he conceive otherwise but that when the external dies the internal dies also, *ib.* Inferior thought circulates according to the form of the cineritious substance in the brain, and the superior forms which are in heaven are altogether incomprehensible, 6607. Scientific truths are disposed in a heavenly form when man is in heavenly love, 6690. Love disposes scientific truths into a form suitable to itself, *ib.* The form of the habitation seen on Mount Sinai is representative of heaven where the Lord is, 9481. Of heavenly form, 9877. See HEAVEN. Goodness and truth with the man who is being regenerated are disposed in a heavenly form, 6690, 9936, 10,303. Good reduces truths into a heavenly form, 3316, 3470, 4302, 5704, 5709, 6028. Goodness forms man into an image of heaven, evil into an image of hell, 3513, 3584. See GOOD, HEAVEN, EVIL, HELL.

FORTUNE. See also TO PROSPER. The all of fortune is from the Divine Providence of the Lord in the ultimates of order, briefly *sh.* 5049. Spiritual spheres are about man, *ill.* by the things which are ascribed to fortune, 5179. Fortune is from the spiritual world ; with various things concerning it, 6493, from experience, 6494. Fortune is Providence in the ultimate of order, 6493, 6494. The ancients expressed it by God causing to come to the hand, and why, 9010.

FORTY. It denotes the duration of temptation of every kind, from the circumstance of the Lord suffering Himself to be tempted forty days, 730, 862. Four hundred denotes the same as forty, 1847. Forty denotes temptations, 2272, 2273. Forty-five denotes some conjunction, 2269. Forty years, months, or days signify the state of the duration of temptations from the beginning to the end, 730, 862, 2272, 2273, 8098. This state is signified by the duration of the flood forty days and nights ; also by the stay of the sons of Israel in the wilderness forty years, and by the temptations of the Lord forty days, *ib.* Forty denotes what is plenary, 9437. Four hundred years signify the duration of devastation, and four hundred shekels the price of redemption, 2959, 2966. Four hundred men denote the state and duration of temptation, and the conjunction thence of goodness with truth in the natural mind, 4341. Four hundred years denote the duration of devastation, or of infestation, 7984. From the end of thirty and four hundred years denotes the coming of the Lord when there is salvation, 7986. The sojourning of the sons of Israel was not more than two hundred and fifteen years, thus half four hundred and thirty, *sh.* 7985. And from the going down of Abraham into Egypt were four hundred and thirty years, and thus those years were computed on account of the internal sense, *ib.* end.

FOUNDATION. It denotes the truth of faith derived from good-

ness, *sh.* 9643. The foundation of the altar denotes the sensual mind, 10,028.

FOUNDER. What, 424, 9852, 10,406. See ARTIFICER.

FOUNTAIN. It denotes the Word and doctrine from the Word, and also truth, like a well, *sh.* 2702. A fountain denotes pure truth, a well truth less pure, 3096. The Word is called a fountain and a well of living waters, 3424. See WELL. The door of fountains denotes entrance to truths, thus the literal sense of the Word, which affords entrance, 4861.

FOUR. It denotes union, because from pairs, 1686, 8877, 9601, 9674. See Two and NUMBER. What is meant by the fourth generation; and it there denotes the same as four hundred, 1856. It denotes what is full, and all, 9103. The fourth of a hin denotes as much as is expedient for conjunction, 10,136, 10,137. The third and fourth sons, what, 8877, 10,624.

FOURTEEN, or two weeks, denotes an entire period, 4177. Fourteen days denote a holy state, 7842, 7900.

FRACTURED. Fracture in the feet or hands represented such as are in perverted external worship, 2162.

FRANKINCENSE. Inasmuch as odour corresponds to perception, frankincense, incense, and odours in ointments were made representative, 4748. See also AROMATIC and INCENSE. Frankincense denotes ultimate truth from celestial good, briefly, 9993. Frankincense denotes the truth of faith, *sh.* 10,177. Frankincense denotes inmost truth, thus spiritual good, 10,236. It denotes spiritual truth and good, which is from celestial, 9993, 10,177, 10,296. Frankincense was made representative from its odour, because odour corresponds to perception, and consequently signifies it, 4748. See ODOUR, INCENSE, AROMATIC.

FRAUD. See DECEIT.

FREEDOM. It consists in being led by the Lord, and slavery consists in being under the dominion of diabolical spirits, 892, 905. All reformation is effected by freedom, and no man is compelled by the Lord, 1937, 1947. All worship must be from freedom, 1947. To force oneself to do good and to resist evil is freedom, 1937, 1947. In such compulsion, and in every temptation in which man conquers, there is freedom, and thus man is gifted by the Lord with a heavenly selfhood, 1939, 1947. What heavenly freedom is and what infernal freedom, 1947. Man is carried by freedom to opposite delights in both directions in conjugal love, 2744. Of man's freedom, 2870-2893. All freedom is of some love or affection; 2870. Infernal freedom is of the love of self and of the world, but heavenly freedom is of love to the Lord and to the neighbour, thus of the love of goodness and truth, *ib.* The infernals do not know any other freedom than what is of the love of self and of the world. If they lose that freedom they have no more of life than a new-born infant, 2871. They who are in heavenly freedom, or freedom from the Lord, are desirous to communicate their own blessedness and happiness to others; concerning that communication, 2872. Infernal freedom is as far distant from heavenly as hell is from heaven, 2873. And freedom is the life of every one, *ib.* The quality and different kinds of freedom and the distinction of each, 2874. In heavenly freedom is insinuated goodness of life,

in which is implanted truth of doctrine, 2875. What is done in freedom this is conjoined, but what in compulsion is not conjoined, *ib.* As no one can be reformed but in freedom, therefore freedom, so far as appears, is never taken away, 2876, 2881. Unless a man has freedom the affection of good and truth cannot be insinuated into him by the Lord, 2877, 2878, thus neither regeneration, *ib.*, and because the root of good and of truth is in the inmost of man, 2879. Nothing appears as man's own but what is from freedom, therefore that man may receive a selfhood he is introduced by freedom, 2880. All worship is from freedom, none from compulsion, *ib.* If man could be saved by compulsion all would be saved, 2881. Man has stronger freedom in temptation-combats than out of them, *ib.* No one has, or ever had, heavenly freedom from himself, but from the Lord, not even man when in integrity, 2882. That man may have heavenly freedom he ought to think what is true from himself, and to do what is good from himself, but still to know and acknowledge that it is from the Lord; the angels are in such acknowledgment and perception, 2883, 2891. The freedom of the love of self and of the world is altogether slavery, and still it is called freedom, 2884. All think and will from others, and thus successively, thus all and each from the first Author of life, who is the Lord, 2886. Evils and falsities have connection with the hells, truths and good affections with the heavens, *ib.* Man would have no life if spirits and angels were not with him, 2887. All life flows in from the Lord comparatively as from the sun into the objects of the earth, 2888. Spirits have no life until the former life, which is the lust of evil and the persuasion of what is false, is extinguished, and then first they have life, 2889. Evil spirits consider man as a mean slave; angels as a brother; and they keep him in freedom, 2890. He who lives in good, and believes that from the Lord is truth, good, and life, is capable of being gifted with heavenly freedom and peace, but he who does not believe is carried into lusts and anxieties, 2892. All evils and falsities are from hell, and all good affections and truths from the Lord, and this may be known and is known to every one, but still it is not believed, 2893. It is the natural mind which is left in freedom, but not so the rational, 3043. The Lord also left the natural mind in freedom when He made His Humanity Divine as to truth, *ib.* Without freedom there is no conjunction of truth with goodness, thus no regeneration, 3145, 3146. Truth cannot be conjoined with goodness, and man cannot be regenerated unless in a free state, 3158. Everything which is from the will appears free, *ib.* All reformation and regeneration is by freedom, and it is impossible to be effected by compulsion, 4031, and compulsion is hurtful, *ib.* The external man ought to be without freedom from the selfhood, subjected to the internal, *ill.* 5786. Man, by spirits from hell and by angels from heaven, is placed in equilibrium, thus in freedom, 5982. Spirits from hell rule man, and as a slave, but the angels gently by freedom, 6205. If man were in a state to believe that all goodness and truth is from the Lord, and all evil and falsity from hell, he would be gifted with peace, and would be in essential freedom, concerning which freedom, 6325. A general sphere of attempts to do evil from hell, and a sphere of attempts to do good from heaven, encompass man, and hence man has equilibrium and freedom, 6477. True worship must be in freedom, 7349. There is



a sphere of attempts to do evil from the hells and a sphere of attempts to do good from the heavens, between which there is equilibrium, that man may be in freedom and may be reformed, 8209. It is in man's freedom to desist from evil, because he is kept by the Lord perpetually in that attempt, 8307. Repentance must be effected in a free state, and in a compelled state it is of no avail, 8392. Of a compelled state in some cases, *ib.* Faith and charity implanted in freedom remain, but not in compulsion, 8700. They are servants who act from the obedience of faith, or from truths only, and not from correspondent good; but they are lords and free who act from the affection of charity, 8987, 8990. See OBEDIENCE. Freedom consists in being led by the Lord, and servitude in being led of hell, *sh.* 9096. Of the freedom of man, 9585-9591. All freedom is of the will and love, and it manifests itself by delight, 9585. Servitude consists in being led by hell, and freedom in being led by the Lord, 9586, 9589-9591. The Lord leads man by freedom, 9587. What is inseminated in freedom remains, and what in compulsion does not remain, 9588. Of heavenly freedom and infernal freedom, 9589, 9590. Heavenly freedom is from the will to do good, 9591. Worship is from freedom, that anything may be appropriated, 10,097. Unless man be kept in the freedom even to do evil good cannot be provided for him by the Lord, 10,777.

FRIENDSHIP. In what mutual love is distinguished from friendship, 3875. Of the friendship of sensualists in the other life; they take away all the affection of truth and of goodness in others and of their sad lot, 4054. Of societies of friendship; such take away delights from others, 4804. Of societies of interior friendship, from experience, 4805.

FROGS. In the Word they signify reasonings from falsities, *sh.* 7351, 7352, 7384.

FRONTLETS. See FOREHEAD.

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the Egyptians, what, 6914, 6951. See GOLD. Garments denote inferior scientific truths, 6918. The garments of the Lord being divided, but not the coat, signifies truths dissipated by the Jews in the external form, but that they were not able to dissipate them in the internal form, 9093. Garment denotes sensual truth, 9158. Garment denotes what is exterior; also the sensual mind, 9212. A garment denotes truth, *ill.* from representatives, and *sh. ib.* 9218. An explanation is given of the garments strewed in the way when the Lord went to Jerusalem; also what is meant by not sewing upon an old garment a piece from a new one, 9212. The garments of the Lord became as light when He was transformed, *ib.*; also that Peter would be girded and not go whither he would when he was old, *ib.* The holy garments of Aaron are representative of the Lord's spiritual kingdom adjoined to the celestial kingdom, *ill.* 9814, 10,068. See EPHOD, ROBE, WAISTCOAT. Angels are clothed in garments, and whence it is, *ill.* and *sh.* 9814. All garments derive their signification from that part of the body which they cover, 9827. To put them on denotes to induce a state of truth from goodness, 9952. They are clothed in the other life according to truths, thus the understanding is what clothes the will, *ib.* Garments denote truths, from representatives in the other life, of which, 10,536. See CITATIONS on this subject in the same number.

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GENIUS. See also SPIRIT. The worst and most deceitful genii are in an infernal tun, 947. Evil genii or spirits fight against man's loves, thus against his life, 1820. The quality of genii in the other life, and where they are in respect to spirits, 5035, *ill.* from experience, 5977. Genii are in interior evil, and are distinguished from spirits, which is described, 8593; see also 8622, 9625.

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belong to faith, 3365, 3384. The men of Gerar denote the spiritual of the first class, 3385. The valley of Gerar denotes subservient truths, 3417.

GERSHOM. The son of Moses, what, 6795. He denotes goodness from truth with those who are out of the church, 8650.

GESTURE. All affections have gestures corresponding to them, 2153. And gestures correspond to affections, 4215, 5323.

GIFT. See DOWRY.

GIFT or PRESENT. A present or gift which was given to kings and priests denote initiation, *sh.* 4262 ; which they offered upon the altar, *ib.*; to offer gifts to kings and priests was that they might attain favour, and signified such things as were offered to God freely from love, 5619.

GILEAD. Mount Gilead denotes goodness with which there is the first of conjunction, 4117. Gilead was within the land of Canaan on this side Jordan, and it was a boundary there; and denotes goodness which is sensual or pleasurable when man is first initiated into regeneration, *sh. ib.* 4124. Gilead denotes exterior goodness, 4747, by which man is introduced into internal goodness, *ib.*

GINs. See SNARE.

GIRDLE. To be girded denotes to be in order and prepared to receive and to act, 7863. The girdle of the loins denotes an external band, containing all things of love and the faith thence derived, briefly explained, 9342. A belt or girdle denotes a common band, that all things may look to one end, and may be kept in connection, *ill.* and *sh.* 9828. A girdle of the loins denotes the good of the church, which concludes and holds together in connection the truths therein, *sh. ib.* The girdle of the ephod denotes an external colligament, 9837. A belt when it relates to a tunic denotes a band and separation from things external, 9944.

GIRLS. Such as have become harlots have an instructor to attend them, 1113. A girl denotes affection in which is innocence, 3067, 3110. A girl denotes the affection of truth, 3179. Girls also denote subservient affections, 3189. They denote ministries, 6731. Girl, expressed by another term, denotes truth from the good of the church, *sh.* 6742.

GIVE. The Father giving, when it relates to the Lord, denotes that the Lord gave to Himself, 3705, end.

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GLAND. The societies of those who have reference to the isthmus in the brain and to the heap of glands, 4051. Of the correspondence of certain glands in the brain, *ib.* 5189.

GLORY. What glory is, 1419. The union of the internal and external man of the Lord is glorification, 1603. The state of the Lord's humiliation and the state of His glorification, what the difference, 1999. See LORD. Glorification or union in the Lord was not effected at once, but successively, 2033. A general glorification of the Lord heard in heaven, and seen by radiation, of which, and whence, *ib.* Glory denotes the internal sense of the Word, cloud denotes the literal sense; Preface to Gen. xviii.

Human glory is an end for the sake of self, but Divine glory an end for the sake of others, and this wills in humiliation to save the human race, *sh.* 4347, 5957, 7550. Glory denotes the intelligence

and wisdom which are in Divine Truth, 4809. Glory is predicated of the Divine Humanity as to Divine Truth, thus of the Divine Truth which is from Himself, *sh.* 5922. Glory denotes the spiritual heaven, *ib.* Glory is attributed to royalty, because it represented Divine Truth, *ib.* A cloud denotes the literal or external sense of the Word, and glory the spiritual or internal sense, *sh. ib.* To be glorified in Pharaoh and his host denotes their immersion in hell, and their being overspread by falsities as by waters from the sole power of the Lord, 8137, 8138, 8188. The Lord desires glory for man's sake, not for His own, *ill.* 8263. What is meant by glorifying the Lord, 8267. Glory relates to Divine Truth, and thence to faith, *ib.* Glory is the presence and coming of the Lord, and is the Lord as to Divine Truth, 8437. Heavenly glory does not consist in dominion. The Lord's words are explained, 9039. The glory of Jehovah is the Divine Truth proceeding from the Lord, such as it is in heaven, thus the interiors of the Word, *sh.* 9429. Glorification and glory where the Lord is treated of is the union of His Humanity with His Divinity, *sh.* 10,053. The process of the Lord's glorification described and illustrated, 10,057. The glory of Jehovah is the internal of the Word, of the church, and of worship, because it is that of light in heaven, which is Divine Truth, 10,574. The Lord desires worship and glory from man for the sake of man, and then it is His glory, *ill.* 10,646.

GO, TO. See TO JOURNEY.

GO DOWN. To go down, when predicated of God, signifies to judge, 1311. To go down involves declension to evil, and to go up involves elevation to good, 4815. See also to GO UP. To ascend signifies towards interior things, and to descend signifies towards exterior things, 5406. To descend also signifies life, which is the same as to go, 5637. To descend, when said of the Lord, signifies to inferior things, 6854.

GO FORTH or GO OUT, TO. To go, to walk, to journey, denotes progressions of life, thus to live. See TO WALK and TO JOURNEY. To enter in and go forth denotes a state of life and of a subject treated of from beginning to end, 9727. To go forth, when concerning the Divine Being, denotes to proceed, and to exhibit Himself present in another, 5337, 7124, 9303. To go forth from any place, as from a house or city, denotes to recede, to be separated and removed, 4493, 5696, 6100, 7404, 7462. To go forth to meet denotes to receive, 7000. To go forth or depart from the gate of a city denotes to recede from doctrine, 4493. To go forth denotes to flow-in, 5333. To depart denotes to be separated, 6100. To go forth denotes sending forth and presence, 7124. To depart denotes thought from evils to falsities, 7437. To go forth denotes removal, 7462.

GO UP. What, 1543. Denotes from what is exterior to what is interior, 3084, 4969. It is predicated of going towards things interior, 4539. It denotes elevation towards things interior, 5817, 6007. It also denotes to recede and to depart, of which signification see 5964. It denotes to conjoin, 8760. It denotes conjunction, 9373. To go up is to ascend towards things interior, and to go down is to descend towards things exterior, 5406.

GOAT, HE-. It denotes those who are in the truth of faith, and hence in some charity; but in the opposite sense those who are in the faith of no charity, or in the doctrine, and not in the life of faith,



4169, end, 4769. A he-goat of the she-goats denotes natural truths, or truths of the external man, from which come the delights of life; also it denotes external truths derived from delights; and he-goats denote those who are in faith separate, *sh. ib.*; hence those who are in externals, *ib.*

GOD. He is called Jehovah from essence, and God from power; hence mention is made of several Gods, 300, 3910. Why He is called Jehovah, and why God, 709, 732, 1096. Why in the Word the Lord is called God, 2001. He is named God where truth is treated of, and Jehovah where good is treated of, 2586, 2769, 2807, 2822. Because the ancients added some quality to the name of Jehovah, or of God, it hence came that afterwards they worshipped several gods, 2724, end. He is called God when it relates to spiritual goodness and truth, but Jehovah when to celestial goodness and truth, 3921, end. "Everything which God has said to thee do," denotes the providence of the Lord, 4101. "God Schaddai bless thee," denotes the temptations of truth and good, by which conjunction is effected, 3667. They made to themselves many gods from the different names by which the Lord was distinguished in the Ancient Church according to His attributes, and according to the good affections which are from Him, and likewise according to the truths, 3667, 4162, 4167. God denotes truth, briefly *sh.* 4287. Angels are called gods from the truths and good affections which are from the Divine Being, *sh.* 4295. The Lord is called God when truth is treated of and the power derived from truth, *sh.* 4402. Angels, from truths, thus truths, are called gods, *sh. ib.* The Lord is called EL in the singular, and ELOHIM in the plural, where truth and power are treated of, *sh. ib.* Mention is made of god and gods where falsity is treated of and the power thence derived, *ib.* end. Strange gods denote falsities, 4544. The human race are of such a nature that they worship what they perceive by some idea, and in which there is what is Divine, and on this account also the Lord came into the world, 4733. Christians in the other life say that God is one, but think of three, but the Gentiles adore the Lord alone, 5256. God doing denotes Providence, 5264. The ancients indicated the only God by various names, according to the things which are from Him, and that hence their posterity worshipped so many gods, 5628. What is meant by God being always before the eyes; namely, it denotes that His fear or love ought to reign universally, *ill.* 5949. God to be with them denotes the Divine Providence of the Lord, 6303. God denotes truth, 7010. The God of Israel and the Holy One of Israel mean the Lord, *sh.* 7091. To be a God to them denotes to receive what is Divine, 7208. God in the supreme sense is the Divinity above the heavens; in the internal sense the Divine Truth proceeding from the Lord, 7268. Truths are God, and hence the angels are called gods, and Elohim or Elim in the plural, *ib.* None is like Jehovah God denotes that there is one God, and none besides Him, 7401. Gods denote truths, and in the opposite sense falsities, 7873. God leading denotes Providence and the Divine auspices, 8093, 8098. Gods denote angels and also truths, because they denote receptions of Divine Truth from the Lord, *sh.* 8301. Of those who think about God, what He was doing before creation; at the end of the universe there are two statues which swallow them up, of which,

8325. No idea can be had of God without a human idea, thus without the Lord, 8705. By having no other gods before the face of God is denoted that none ought to think of truths from any other source than the Lord, 8867. What is meant by making a likeness or resemblance of the things which are from the Divine Being, 8870-8872. Strange gods, graven and molten images, idols, denote the things which are from self-intelligence, which therefore have no life in them, *sh.* 8941. God denotes the Divine Truth proceeding from the Lord, which constitutes order, and is called God, 8988. Angels denote truths Divine, 8192. The Lord is called Lord from Divine Good; and God, King, and Master from Divine Truth, *sh.* 9167. The Lord Jehovah means, O good Jehovah, *ib.* A word being brought to God, when to the judges, signifies inquisition by truths, briefly *sh.* 9160. The ideas of the angels concerning God, the Trinity, and the Proceeding are altogether different from those of men; they think that the Lord is the only God, which also is illustrated by three things with an angel, 9303. To acknowledge one's God is the first essential of religion, 10,112. To be for a God, when it relates to the Lord, denotes His presence and influx in the Word, 10,154. I am Jehovah God denotes that from the Lord is all the good of love and truth of faith, 10,158.

GODS. See God.

GOG. What is meant by Gog, 1151.

GOLD. See also SILVER and GOLD. Gold denotes the good of wisdom, or of love, 113. Gold denotes goodness and silver truth, 1551, 1552. Ages were called golden, silver, copper, and iron by the ancients from correspondence, of which ages, 5568. See also the Memorable Relations in *Conjugal Love*, 75-80. And gold denotes goodness from innocence, and it appears golden in the other life from influx, shown by experience, 5658. The gold, the silver, and the garments borrowed from the Egyptians denote scientific truth and goodness taken away from evil spirits and delivered to those who are of the spiritual church, *sh.* 6914. Gods of silver and of gold denote falsities and evils in the ultimate form, *sh.* 8932. To cover with gold denotes to found upon good, 9490. To make of gold denotes what is representative of goodness, 9510. It denotes goodness from love, cited, 9874. Gold denotes goodness; gold from Uphaz, good celestial; from Ophir, good spiritual; from Sheba and Havilah, goodness from knowledges; gold and silver from Tarshish, scientific truth and goodness, 9881. To be enclosed in gold denotes to proceed from goodness, 9874.

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GOOD. Man of himself can do nothing good nor think anything that is true, 874-876. See SELFHOOD. All goodness and truth are from the Lord, 1614. All wisdom and intelligence are from the Lord, 109, 112, 121, 124. Man and angel are not separated from evil, but withheld from evil, and held in good, 789, 1581. Every one, as it were from himself, ought to do good, nor to hang down his hands, 1712. Divine Truth is order, and Divine Goodness is the essen-

tial of order, 1728. The Lord has nothing of power from the evil, but from Himself, because from Goodness and Truth, 1749, 1755. They who think evil of others are infernal, heavenly who think good, 1680. The Lord is Goodness itself and Truth itself, 2011. All goodness and truth are from the Lord, 2016. Goodness and truth from the Lord flow in so far as evil and falsity are removed, 2411. Goodness cannot flow into truth so long as man is in evil, 2388. Goodness divine flows into truths of every kind, but it is of the greatest importance that the truths be genuine, 2531. What it is to be judged from goodness, what from truth; the Lord never judges any one but from goodness, 2335. Divine Goodness raises all into heaven, but Truth condemns all to hell, 2258, 2769. The ancients instituted a marriage between the affection of goodness and the affection of truth, 1904. There is a marriage of goodness and truth in all things general and particular, 2173, 2503. See also in the treatise on *Conjugal Love*. Of the marriage of goodness and truth from which conjugal love is derived. See MARRIAGE. Truth is with man in the same proportion and degree as the goodness pertaining to him, 2429. They who are in goodness of life receive the truths of faith in the other life. See NATIONS. Goodness and truth increase immensely in the other life with those who are in charity, 1941. What the affection of goodness and the affection of truth are, 1997. Goodness with the regenerate has with it much from things worldly, which are tempered, 2204. The affection of goodness belongs to life, and the affection of truth is for the sake of life, 2455, end. Innocence makes good to be good, 2526. The difference between the good of infancy, the good of ignorance, and the good of intelligence, 2280. Rational truth without goodness is morose, delineated, 1959, 1950, 1951, 1964. But rational truth when from goodness is of the quality described, 1950. Good and evil pertaining to man are altogether separated, and if they were commixed he would perish, 3269. What celestial good is, and what spiritual; the former is love to the Lord, the latter love to the neighbour, 2227. The quality of those who are in natural good, and defiled with falsities, 2463, 2464, 2468; they are Moab and the sons of Ammon, *ib*. Why no distinct idea is formed between good and truth, 2507. Man ought to compel himself to do good, 1937, 1947. Use makes science to be good, 3049. Heavenly freedom belongs to the affection of good and truth, and infernal freedom to the affection of what is evil and false. See FREEDOM. Every one ought to do what is good and think what is true from himself, that what is true and good may become as his selfhood, and he may have heavenly freedom, 2882, 2883, 2891. All good and truth are from the Lord; and so far as man believes that they are from Him, so far he is in His kingdom, 2904. Spiritual good and truth, what is just and equitable, and what is honest and decorous, succeed each other in order, and upon them conscience is founded, 2915. The first state of those who are being regenerated is, that good and truth are from themselves, in which opinion also they are left for the reasons there given; but when they are regenerated they then believe the things are from the Lord; the angels perceive it, 2946, 2960, 2974. Good flows into the rational mind by an internal way, but truth by an external way, 3030. Falsity cannot be conjoined with good, nor truth



with evil, from experience, 3033. Truth is the form of goodness, 3049. Use makes it to be good; but such as the use is, such is the good, *ib.* Everything beautiful is from goodness, 3080. Good flows in by an internal way, truth by an external, into the natural mind, to conjoin themselves in the rational, 3098. Goodness acknowledges its own truth, and truth its own good, and they are conjoined, 3101, 3102. The most exquisite exploration and caution are used to prevent the conjunction of truth with evil, and of falsity with goodness, 3110, 3116. There must be innocence and charity to receive and conjoin truth, 3110. Truth is initiated into good in the rational mind according to the quality of instruction, 3141. Goodness from the Lord flows into truth when the things of the love of self and of the world, or evil lusts and false persuasions, are removed, 3142, 3147. Of the initiation and conjunction of truth with good, see TRUTH. Goodness makes to itself the truth to which it may be conjoined, because it acknowledges nothing else for truth but what is in agreement, 3161. There is nothing in the universe which has not reference to goodness and truth, 3166. What natural goodness is and what natural truth, 3167. Goodness knows its own truth, and truth its own good, 3179. Truth perceives in itself the image of goodness, and in good the very likeness of itself, 3180. Goodness is not goodness, neither is it fruitful, until man is regenerated; because before this there is not in goodness its very soul, 3186. Both the celestial and the spiritual church have goodness and truth, but with a difference, 3240. Goodness from truth in its first existence is truth exemplified, 3295. It is with goodness and truth as with offspring, they are conceived, are in the womb, are born, grow up to maturity, 3298, 3308. Goodness and truth are conceived together, but goodness gives life by truth, and both are called soul, 3299. Goodness is connate with man, not truth, on account of hereditary evil; but still truth adheres to goodness with some ability, 3304. It is with goodness and truth as with offspring, they are conceived, are in the womb, and grow in age to the last, and with the good to eternity, which are states of progress, or of the conjunction of goodness and truth, 3308. Rational good flows into natural goodness immediately, and this is signified by Isaac loving Esau and Rebekah Jacob, 3314, 3573, 3616, 3969. Goodness brings truths into order, 3316. By reasonings it appears as if faith was prior to charity, or truth to good, but this is a fallacy, 3324. Several passages cited where faith and charity, goodness and truth, are treated of, *ib.* With the spiritual man truth is apparently before and superior to goodness, 3325, 3330, 3336. See TRUTH. The spiritual man when he is being regenerated proceeds from the doctrine of truth to goodness of life; but when he is regenerated, conversely, 3332. Goodness of life belongs to the will, and goodness from truth to the understanding, and goodness from doctrines to knowledge, *ib.* Affection always adjoins itself to things which enter the memory, and they are reproduced together, 3336. And the affection of goodness is adjoined to truths in act in the natural mind of man by the Lord; and by the affection of goodness they are reproduced, and thus falsities and evils are removed, *ib.* Good to look upon denotes that which is pleasing because of its form, and thus which is easily received, 3388. Goodness and truth are removed from man towards the interiors so

far as he is in evil and falsity, 3402. To have goodness and truth is not to know them, but to be affected by them not from the love of self and of the world, *ib.* Natural goodness is not human natural goodness, but is that given by the Lord, 3408. Who and of what quality are those who are in goodness from truth, 3459, 3463. Natural goodness is fourfold in its kind—natural good from the love of goodness, from the love of truth, from the love of evil, and from the love of falsity; and inclinations to those are received by children hereditarily from their parents, 3464. Natural goodness is not spiritual good until it is reformed of the Lord by regeneration, 3470. In what manner natural goodness is reformed by regeneration, *ib.* Truths not genuine are insinuated into goodness, and what truths, *ib.*; and then the man has grief and combat, 3471. Truths are as the fibres which form good, but they are led and applied into form by interior goodness, 3470. Good is the elder son, or the first-begotten, *ill.* by the state of infants, 3494. Man without that good would be a wild beast. See FIRST-BEGOTTEN and INFANT, *ib.* The goodness of infancy is not spiritual goodness, but is made so by the implantation of truth, 3504. Natural goodness is from the order of things in the natural mind, 3508. If goodness and truth are what form the natural rational mind and the natural, it is an image of heaven; but if evil and falsity, it is an image of hell, 3513. Domestic goodness is that which is derived from parents, the interior from the father, the exterior from the mother, 3518. Distinction between the goodness of the natural mind and natural good; the former is from the Lord, the latter from parents, *ib.* Natural goodness or delight from parents serves first as a medium of introducing truths in order, principally when man is being regenerated, *ill. ib.* Natural domestic goodness with the Lord after it had served as a medium was rejected, *ib.* There are innumerable kinds and species of goodness and of truth, 3519. Truth apparently is in the first place when man is being regenerated; but goodness of life is in the first place when he is regenerated, 3539, 3548, 3556, 3563, 3570, 3576, 3603. Natural goodness and truth are formed from rational good and truth by influx, 3573, 3616. There are innumerable mediums treated of in the internal sense of the Word, 3573. From rational goodness inmosty exist goodness and truth in the natural mind, 3576. Goodness produces truth in the natural mind almost as life produces fibres in the body, 3579. Good affections and truths form as it were a state, and this from the form of heaven, and influx thence, 3584. Few know what goodness is and what truth, and it is known only to the regenerate, 3603. Goodness is changed into evil and truth into falsity in their descent from heaven amongst the evil, and conversely, 3607. When truth is deprived of self-derived life it is conjoined with goodness, and by goodness receives essential life, *ib.* What the state is when truth is in the first place, and what when in the last, 3610. In goodness there is a continual endeavour to restore the state that truth may be subordinate, *ill. ib.* If it were known and perceived what goodness is, innumerable things would be known, and also the proximities of goodness and of truth which are in heaven, 3612. The reason why life is expressed in the plural number is, because there are two faculties of life, the will, which is of good, and the understanding, which is of truth; and they

form one life when the understanding is of the will and truth is of good, 3623. The goodness from truth and the truth from good are the inverse of each other, 3669. With goodness and truth it is as with seeds and ground, the seeds are in the rational mind, the ground in the natural, 3671. Goodness from truth is immense relatively to the truth from good in the beginning; but afterwards when man is regenerated they are conjoined, *ill.* by an example, 3688. The Lord is Divine Goodness, and from Him is Divine truth, like the sun, from which is light, 3704, 3712, 4577. Goodness is the first of order and truth the last of order, 3726. Man can perceive natural, moral, and civil goodness, but not spiritual goodness, *ill.* 3768. Collateral goodness of a common stock is such as prevails among the Gentiles, 3778. Goodness varies in all and every one by truths, and from truths it receives its quality, 3804. All consanguinity in heaven is from goodness, and thence advances, 3815. Truths are conjoined with goodness when they are learned and acknowledged for the sake of the uses of life, 3824. Truths are not conjoined to man except so far as he is in goodness, and they are not conjoined with the affections of evil, 3834. Regeneration is effected from truth to goodness, which is ascent, and afterwards from goodness to truth, which is descent, 3882. Goodness is not spiritual until truth is conjoined to it, and then it becomes good, 3951. External good affections are delights, which are only so far good as they have in them spiritual goodness, *ill. ib.* They who are in the affection of truth and not in goodness, also who are in the affection of goodness from which truth is not derived, are not of the church, 3963. Goodness and truth not genuine serve as means of introducing genuine truth and goodness, 3974. The truth and goodness which serve as means for introducing genuine truths and good are afterwards relinquished, 3665, 3690, 3974, 3982, 3983, 4145. Good affections with man are various, but from the varieties one is formed by the Lord, 3986. With man no good or truth is absolutely pure, but every good with him is mixed with evil, and every truth with falsity, which are not contrary to good and truth, *ill.* by examples; but good and truth are in the midst, and evil and falsity in the circumference, 3993. In one good there are innumerable truths, 4005. During man's regeneration there is an influx from the Lord into the goodness of the internal man, and through the truth there into the natural, 4015. Of good as a medium, which serves for introducing genuine good affections and truth, 4063. See REGENERATION. It is effected by spiritual and angelic societies, of which, 4067. Goodness is manifold, and yet appears one, and societies of spirits and of angels correspond to it, 4066, 4067. How good is conjoined to truth, *ill.* by the influx of goodness into the knowledges of truth, 4059, 4096, 4097. Not to speak to any one either good or evil denotes no longer communication, 4126. At this day there are no knowledges of goodness and truth, wherefore what is said of them cannot easily be comprehended, 4136. Goodness becomes various by truths, so that in no case is it altogether alike, 4149. Good affections and truth are in a threefold degree according to so many heavens; and similarly in the external man the things which correspond to them, 4154. Goodness of the will consists in doing good from goodness, but goodness from the understanding consists in doing good from truth, or



from the understanding, 4169. To believe good to be from self is to desire to merit salvation, 4174. See *MERIT*. Goodness is reproduced by truth, which enters with the affection of good, and conversely, 4205. The kinds and particulars of good are innumerable, nay, indefinite, *ill.* 4263. Goodness is respectively a lord, and truth a servant, and they are also brothers, 4267. Truths ought to be insinuated into goodness to make it good, and they are insinuated by affections, *ill.* 4301. Truths in good affections are disposed in order when according to truths in their order in the heavens, 4302. The goodness from truth is truth in the will and in the act, 4837, 4346, 4390. When truths are conjoined in good progress is made from things general to things particular and minute, 4345. The conjunction of goodness with truth, 4353. See *REGENERATION*. Goodness acknowledges its own truth, 4358. Before truth is received and conjoined to goodness confirmation must precede and be associated that it may be believed, 4364. Truths cannot be accepted, thus cannot be conjoined to goodness, except with those who are in goodness from charity, and from love, *ill.* 4368. The affection of truth appears to be from truth, but it is from good, 4373. It is goodness which acts, and when truth acts it is from good, 4380. The truths from goodness, what, 4385. All things have reference to truth and goodness, 4390. There is nothing which has not reference to truth and goodness, 4409. Spiritual goodness consists in willing good to another from no selfish cause, but from the delight of affection, and no one can come to that goodness except by regeneration from the Lord, 4538. Truths are the forms of good, *ill.* 4574. The difference between celestial goodness and spiritual goodness, 4581. Truth is not truth except from goodness, and falsity when it is from good is received as truth, 4736. Goodness acts by truth, 4757. Truth is to goodness as water to bread, or drink to food, in nourishment, 4976. Goodness does not appropriate to itself truth, but goodness from truth, that is, use, 4984. Of goodness and truth natural-spiritual and not spiritual, 4988, 4992. See *NATURAL*. Good is conjunction, and it may be known what good is if there be any study to know what love to God is and love to the neighbour, 4997. Of natural good not spiritual and of spiritual goodness, or what is from religion, 5032. See *NATURAL*. Love and reverence from the internal towards the Lord are testified by exercises of charity to those who are in goodness, 5066, 5067. Truth without goodness cannot be given, because truth is a variation of form, and goodness is the delight thence derived, 5147. All and everything in the universe have reference to goodness and to truth, and hence in man the will and the understanding, 5232. Truth is conjoined with goodness when man is in charity, 5340, 5342. Truth is multiplied only from goodness, 5345; of which multiplication, 5355. Truth is conjoined with goodness, and goodness with truth; the process, 5365. There is a controversy at this day about the highest good, and no one knows that it is goodness from charity without a selfish end, *ib.* When truth passes into the will it becomes goodness from truth, *ill.* 5526. They who are in goodness in the other life are in the faculty of growing wise; their state, 5527. Goodness arranges truths in the form of heaven, but evil arranges falsities into the form of hell, 5704. Truth is applied by goodness and under

goodness, 5709. To vindicate to oneself goodness and truth. See THEFT. When inversion takes place in man who is being regenerated, namely, when goodness takes the first place, there is temptation, 5573. Between truth and goodness there is close conjunction, 5807, *ill.* 5835. Between internal and external goodness there is conjunction, otherwise they perish, 5841. In goodness from charity is the whole of wisdom, and he who has come into that good comes into wisdom after death, 5859. Goodness multiplies truths around itself and also around each other, and makes every single truth as a little star, and from truths produces other truths by successive derivations, 5912. The reciprocity and reaction of truth into good is from goodness, how, *ill.* 5928. Truth and goodness with the regenerate are disposed into a heavenly form, the best in the midst, and so successively, 6028. Truths lead to goodness, *ill.* 6044. Good is from a twofold origin, from the will and the understanding, of which, 6065. Truths seek life in scientifics, and good in truths, 6077. They who are being regenerated are elevated from things sensual, of which elevation, 6183. Before man is regenerated he looks at goodness from truth, but when he is regenerated at truth from good, 6247. The natural mind must necessarily be regenerated that there may be influx through the internal, 6299. They who are being regenerated undergo many states, and always enter more interiorly into heaven and come nearer to the Lord, 6645. They are perfected to eternity, and yet cannot arrive far beyond the first degree, 6648. The evil dare not assault goodness, for thus they would be tormented and cast themselves into hell, but it is allowed them to assault truth, 6677. Goodness is through heaven, 6720. Truths make the quality of good, because truths become good when they come to be of the life, 6917. They who are in truth are rigid, they who are in good are soft, 7068. No one knows what good is unless he knows what love to the Lord and to the neighbour is; and it cannot be known what truth is except from goodness, 7178. It is not known what heaven is unless it be known what goodness is, 7181. All things which are according to order have reference to goodness and truth, and which are contrary to order to evil and falsity, 7256. Of goodness and truth which are of the Lord, and which are not of the Lord, 7564. There are good affections and truths which look inwards and others which look outwards; and man is such that he can look above himself, or to the Divine Being, and he can look beneath himself, or to self and the world, 7601, 7604, 7607. See CHARITY. Natural goodness is entirely different from spiritual goodness; spiritual good is a plane to the angels, but natural good not so, and in this it is easy to be led away into what is evil and false, 7761. Goodness and truth are taken away from the evil and given to the good, 7770. All good affections in heaven are distinct, 7833, 7836. Truth becomes goodness when man wills it and does it, 7835. Goodness in which there is falsity is accepted; if there be ignorance, in which there is innocence and a good end, 7887. The delights of the affections adhere to truths, and then truths are according to the affections which are excited, 7967. Goodness gives the faculty of receiving influx from the Lord, not truth without goodness, 8321. The affection of truth is from goodness, and the one is from the other, 8356, 8359. Truths appear undelight-

ful when communication with good is intercepted, 8352. Good affections and truths conjoined appear as one in the image of a man, *ill.* 8370. Goodness from the Lord has inmost in itself heaven and the Lord ; and goodness from the selfhood has inmost in itself hell, 8478, 8480. Heavenly goodness vanishes according to the degree of increasing concupiscence, 8487. What it is to look from goodness to truth, and from truth to goodness. See BACKWARDS. The quality of truth with respect to goodness and its quality without goodness, from various comparisons, 8530. There are two states pertaining to the man who is being regenerated ; the first that he may be led by truth, the other that he may be led by goodness, 8516, 8643, 8648, 8658. Man cannot come into heaven until he is in a state to be led by goodness, 8516, 8539. See REGENERATION. What must be the quality of truths that they may be made good, 8724. Goodness and truth are as a fibre containing spirit, and as a vessel containing blood, *ill.* 9154. Goodness has its quality, thus its form, by truths, *ill.* from living things, *ib.* Truth desires goodness, and is willing to be conjoined with good, *ill.* 9206, *sh.* 9207. Good implanted from the Lord by truths compared with seed, and *ill.* 9258. The good of the new will is the habitation of the Lord with man, and the truth of the new understanding thence derived is His tabernacle, *ill.* 9296, 9297. Truth is formed with man according to the uses of life, 9297. Genuine goodness is from truths, *ill.* 9404. Goodness is all in all in truths to give them being, 9550, 9568, 9574. The only good which reigns in heaven and constitutes heaven is the good of the Lord's merit and justice, *sh.* 9486. Of the sphere of goodness from the Lord around heaven and the societies there, 9490, 9534. Goodness and truth are in a perpetual endeavour to conjoin themselves, 9495. Every truth has its own goodness, and every good its own truth, *ill.* 9637. All things are from good, *ill.* 9667. Good affections follow in order from the Lord by good internal, and next by good external of the inmost heaven, and thence by good internal and external of the middle heaven, and from inmost to outermost, 9473. Goodness reigns universally in the heavens, 9832. How the good affections from love succeed each other in the heavens, 9873. All goodness is from the Lord, *sh.* 9981. Man can with difficulty distinguish between truth and goodness, because between thinking and willing, 9995. Good is implanted in man from infancy that it may be a plane to receive truth, 10,110. All things have reference to goodness and truth or to evil and falsity, thus to will and understanding ; and what a man wills, this he loves, 10,122. The Lord flows in immediately into good and mediately into truth, 10,153. Celestial goodness is formed by truth in order from the outermost, of which process, 10,252, 10,266, 10,267. The Divine Goodness of the Lord is simply one, because infinite, and its distinction into celestial and spiritual is from dissimilar reception, 10,261. There are three kinds of goodness which constitute the three heavens, of which, 10,270. Spiritual goodness is truth in its essence, *ill.* 10,296. Man is his own truth and his own goodness, 10,298. The Lord is Goodness itself and Truth itself, *sh.* 10,336. To do goodness and truth for the sake of goodness and truth is to love the Lord above all things and the neighbour as oneself, *ib.* Man is such as he is as to goodness, not such as he is as to



truth without goodness, *ill.* 10,367. Man is led of the Lord by truth to goodness, and truth becomes good when it becomes of the will or love, *ib.* See REGENERATION. Goodness and truth must be conjoined to be anything, *ill.* 10,555. The Lord is Goodness itself and Truth itself, because infinite, *sh.* 10,619. The conjunction of goodness and truth, *ill.* by action and reaction, 10,729. See also REGENERATION.

GOSPEL. It is annunciation of the Lord, of His coming, and of the things which are from Him; thus the whole Word is the gospel, 9925.

GOVERNORS. To appoint governors denotes to arrange, and a governor denotes the arrangement of general things in the natural mind, 5290. See PRINCE.

GRACE or FAVOUR. The celestial acknowledge and implore the Lord's mercy, the spiritual His grace, 598, 981, 2423. See MERCY. To find grace or favour in the eyes denotes inclination, 3980, 4455; and it denotes to be accepted, 4976. They who are more remote from what is internal speak of grace, not of mercy, and this is from the love of self, 5929. To find grace or favour in their eyes is a form of speech, significative of the affections of the things treated, 6178. To find grace in the eyes is a form of insinuation in order to be well received, 6512. Grace from those who are in evils and falsities is fear, *ill.* 6914. To exercise grace when of the Lord denotes to impart spiritual good; to do mercy denotes to impart celestial good, *ill.* and *sh.* 10,577.

GRAPE. See VINEYARD, VINE, WINE. Grape denotes charity, and wine faith, 1071.

GRASS. See HERB. Mowers of grass, 1111.

GRATE, which is network round the altar, denotes the sensual mind, *ill.* 9728.

GRAVEN THING. See IDOL. Graven images denote the things which are from the selfhood, which the gravers desire should be adored as Divine, *sh.* 8869. Graven images, molten images, strange gods, idols, denote the things which are from man's own intelligence, and which have no life in them, 8941; see what is meant by a graven and molten image, 10,406.

GREAT is predicated of good, numerous of truth, 2227. What it is to be greatest and least in heaven, 3417.

GREATEST. The desire to be greatest is not heaven, but hell, 450, 451. In heaven the least is greatest, because most happy, 452, 1419. The Lord did not fight to become greatest, 1812. The least being greatest in heaven denotes that there is nothing of power and of wisdom from self, 4459.

GREEN THING. Herb and green thing denote the low things of delights, 996.

GRIEF after circumcision denotes cupidity, 4496. Grief denotes anxiety of the heart or will, 5887.

GROUND. See also EARTH. The distinction between ground and earth, 1068. Ground is in the external man, because seeds are implanted in him, 268, 990. Ground denotes the church and something of the church, 566. Cain's ground denotes heresy, 377. What it is to till the ground, 345. The rational mind is that from which are the seeds of goodness and truth, and the natural mind is where the

ground is, 3671. Ground denotes the mind, 6141. Ground denotes the church from the reception of seeds and their birth and produce, like a field, *sh.* 10,570.

GROVE. It denotes doctrine, 2722. The ancients celebrated holy worship on mountains and in groves, but this was prohibited when those things were worshipped, and the worship became idolatrous, *ib.* They also made to themselves the graven images of a grove, *ib.* The Ancient Church celebrated worship in gardens and groves beneath trees, according to their representations, 4552. Groves denote doctrines and the things which relate to intelligence, in each sense, 10,644.

GROW, to. To grow into a multitude denotes extension from what is inmost, 6285.

GUARD. See CUSTODY.

GUARD. A prince of the guards denotes the primary things of interpretations, 4790, 4966, 5084.

GUILT, GUILTY. Guilt is the blame and imputation of sin and of prevarication against goodness and truth; thus it is all sin which remains, 3400. He is guilty who is in blame, and thereby in imputation, 5469.

GUM. Aromatics, gum, and myrrh denote interior natural truths, 4748. Gum denotes the truth of good, 5620.

## H.

HABIT. The things which induce habit in man are removed from the external into the internal memory, and remain to eternity, 9723.

HABITATION, INHABITANT, TO INHABIT. See also HOUSE and CITIES and PALACES. They who were of the Most Ancient Church have magnificent habitations, 1116. Of the habitations of the angels, 1628, 1629. To inhabit denotes to live, 1293. Inhabitants denote the good affections from truth, 2268, 2451. A city is predicated of truths, inhabitant of goodness, 2712. To inhabit denotes to be and to live, thus state, *sh.* 3384. To tarry with denotes to live, and is predicated of life from good; and to inhabit is predicated of the life of goodness from truth, 2613. To cohabit, from which Zebulon was named, in the supreme sense denotes the Divinity of the Lord, in the internal sense the heavenly marriage, in the external conjugal love, 3960. To inhabit with them denotes to live together and make one church, 4451. To inhabit denotes a state of life, 6051. To dwell in the land of Midian denotes to pass the life amongst those who are in simple goodness, 6773. To dwell near a well denotes study in the Word, 6774. To dwell with any one denotes to agree, 6792. Habitations denote the things which belong to the mind, thus to intelligence and wisdom, 7719. Habitations denote things interior, 7910. The habitation on Mount Sinai is representative of heaven where the Lord is, 9481. The habitation denotes heaven, in particular the second or middle heaven, *sh.* 9594, 9632. To stretch out the heavens and the earth is similar to stretching out the curtains of the habitation, *sh.* 9596. To dwell in the midst, when concerning the Lord, denotes His presence and influx into goodness from love, 10,153. The inhabitant

of the land, when concerning the nations, denotes a religious persuasion in which is evil, 10,640.

HAGAR denotes the life of the exterior man, and signifies a sojourner, 1896, 1909. She denotes the affection of the knowledges of truth, 2991. See HANDMAID.

HAIL and RAIN OF HAIL denote falsities from evils, and hence a curse, also the vastation of truth and of goodness, *sh.* 7553. Hail denotes such falsities as destroy the good affections and truths of the church, 7574.

HAIR, GREY. It denotes the ultimate of the church, *sh.* 5550.

HAIR. See TO COMB. Hair signifies the natural mind as to truth, *sh.* 3301. Hair has this signification, because the natural is as an excrescence from things internal, as hair is from the ultimate part of man, *ib.* Hair denotes the truth of the natural mind perverted and falsity, *sh. ib.* Baldness denotes no natural truth, *sh. ib.* end. The prophets were clothed in tunics of hair, and why, *ib.* See NAZARITE. Hair denotes the natural mind, and to poll denotes to accommodate and to reject what is unbecoming, *sh.* 5247. Of the correspondence of the hair with the Grand Man, 5569-5573. The angels appear in becoming hair, 5569. Women who have made everything to consist in adorning their persons appear in long hair spread over the face, which also they comb, 5570. Those who have been merely natural in the other life have no face, but something hairy in its place, 5571. Of the Dutch that are merely natural and such as believe nothing of spiritual life; they also have somewhat hairy instead of a face, 5573. Hair, because it is the ultimate, signifies the whole, *sh.* 10,044.

HALF, in a shekel, denotes all, because it was ten gerahs, of which, 10,221. Half of a number denotes as much as is correspondent, also as much as is sufficient, and something, 10,255.

HALT. See LAME.

HAM denotes faith separate from charity, 1062, 1063. He denotes the church corrupted, 1076. What is further meant by Ham, 1140, 1141, 1162. What is the difference between Cain and Ham, 1179. They who have separated faith from charity cast themselves into falsities and evils, and this was represented by Cain and Abel, by Ham and Canaan, by Reuben and by the Egyptians, that their first-born were slain, 3325.

HAMOR. The sons of Hamor, the father of Shechem, denote the origin of interior truth from a Divine stock, 4399, 4454. Hamor the Hivite, the father of Shechem, denotes interior truth from ancient time, 4431. He denotes the good of the church amongst the ancients, 4447. Hamor denotes life, and Shechem doctrine, 4472. Hamor and Shechem were slain because they acceded to external things, 4493, end.

HAND. See RIGHT HAND. The hand signifies power, and hence confidence, 878. When it relates to Jehovah it denotes omnipotence, *ib.* Hence came the ceremony of inaugurating and blessing by the imposition of hands, *ib.* Power, thus the hand, is predicated of truth, 3091. To sit on the right hand denotes a state of power, 3387. See RIGHT HAND. The hand is also predicated of goodness, because the omnipotence which belongs to truth is from goodness, 3563. Of what comes into the hand; it denotes the things which are of Providence,



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HANDLE. It denotes faculty, 9611.

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**HASTY.** See **QUICKLY**.

**HATCHET**, WITH A. To fell wood in a forest, what, 9011. See **WOOD**.

**HATRED.** See **THE LOVE OF SELF, AND OF THE WORLD, and HELL**. As mutual love constitutes heaven, so hatred hell, 693, 694. Of the hells of those who are in hatred. See **HELL**. In hatred there is the murder of man, 1010, 1011. The spheres of those who are in deadly hatred are poisonous, 1512. Man from the delight which he perceives in hatred does not believe it to be infernal, 1860. Forms of hatred and forms of charity cannot by any possibility be together, *ib.* Hatred denotes aversion, and when said of the Lord it denotes mercy, *sh.* 3605. It denotes contempt and aversion, 4681, 4684. They who hate any one, although without cause, hate him in the other life, and there breathe his destruction, from observation, 5061. Of those who have hated any one in the other life, *ib.* To hate denotes to reject, 6558.

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**HAZEL.** It denotes natural truth, 4014.

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HERB. To eat the herb of the field denotes to live as a wild beast, 274. The herb of the field denotes the truth of the church, *sh.* 7571.

HERD. See Ox. The herd denotes natural goodnesses, 2566. The flock denotes interior good, *ib.*, and interior natural good, whilst herds denote exterior natural good, 5913. Flocks denote internal good affections, herds external good affections, 8931. Flock and herd denote good, internal and external, *ill.* and *sh.* 10,609.

HEREDITARY. Hereditary evil is not from Adam, but every one has it from parents successively, 313, 494. No one is punished for hereditary evils, but for those acquired from himself, 965. It is not allowable for evil spirits to operate into hereditary evils, 1667. What was hereditary with the Lord was Divine from Jehovah, 1414. The Lord had hereditary evil from the mother, *ib.* 1444, 1573. Hereditary evils at this day are more malignant, 2122. No one suffers punishment on account of hereditary, but on account of actual evil, 2308. Infants are of different tempers and inclinations from hereditary evils, 2300. Infants are nothing but evil from what is hereditary, 2307, 2308. Infants when they are grown up are remitted into evils that they may know that they are nothing but evil, *ib.* See also HEIR. What is meant by inheritance and inheriting; inheritance is predicated alike of good and of truth, but with another expression, 2658. To inherit and to possess or receive hereditarily denotes to have the life of the Lord, thus heaven, 2658, 2851, 3672, 7211, 9338. What is meant by inheriting the gate of enemies, 2851, 3187. See GATE. Hereditary evils increase in generations if man is not regenerated, 2910, end. Good indeed is born with man, but not truth, on account of hereditary evil, nevertheless truth coheres with good with some degree of power, 3304. Natural good is of a fourfold kind; thus there is natural good from the love of good, from the love of truth, from the love of evil, and from the love of falsity, and children receive an inclination to those things hereditarily from their parents, 3469. Natural good is what a man has hereditarily from parents, interior good from the father, and exterior from the mother, 3518. Man is nothing but evil hereditarily accumulated, on which account he must be regenerated, 3701. Hereditary evil is not from the first man, but from parents successively, 4317, where it is seen what hereditary evil is. Hereditary evil is as it were nourished from infancy even to new infancy, 4563. Hereditary evils are from parents, grandfathers, and great-grandfathers in a long series backwards, 8550. Hence of themselves they superadd evils, 8551. Hereditary evils are stored up, and as it were veiled with those who are of the spiritual church, 8806. See SELFHOOD.

HERESY. What and how heresies are born, 362. There would be no heresy if all had charity, 1799. For the church would be

one if charity was an essential, howsoever men might differ as to doctrines and external worship, 1286, 1316, 1798, 1799, 1834, 1844, 2385, 2982, 3267, 3451. See THE CHURCH. Heresies exist from this, that man is in things external and not in things internal, and that he thinks of himself and the world when he reads the Word, *ill.* 10,400.

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HIDE, to. Not to conceal denotes to be known, 6132.

HIEROGLYPHICS. Of the hieroglyphics and magic of the Egyptians, 6692; they were from the representations of the Ancient Church amongst the Egyptians, 7097.

HIGH. Of those who suppose heaven to be on high, 450. What is meant by length, breadth, and height, 650. The deceitful who appear on high are in the deep, 1380. High signifies internal, 1735. Internal is expressed by height, 2148. High in the Word denotes interior, and why, 4120, 4210. Things interior are expressed by things high, 4599. A high hand denotes Divine power, 8153. High or lofty denotes heaven, *ib.* To exalt Himself, when concerning the Lord, denotes to manifest the Divine in the human, 8264. To exalt the Lord, when by man, denotes worship, 8271. Height denotes degree as to good and thence as to truth, *ill.* and *sh.* 9489, 9773, 10,181.

HIGH PRIEST. Of the Roman high priest, and of his imaginary inspiration when in company, 3750. From the Divine Providence of the Lord, in the Holy Supper, amongst the Roman Catholics, the bread only is given to the laity, 10,040. See SUPPER.

HILL. See MOUNTAIN.

HIN. A measure, denotes the measure of conjunction, *sh.* 10,262. See MEASURE.

HIND denotes natural affection, *sh.* 6413.

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HISTORICALS. The historical accounts of the creation in the first chapters of Genesis are written merely in an historical form, *ill.* by various things contained therein, 8891.

HITTITE denotes the false from which evil is derived, 2913, 6858. See HETH. The Hittite, the Perizzite, and the Rephaim denote the persuasions of the false, 1867.

HIVITE denotes interior truth from the ancients, of whom, 4431. The remains of the Most Ancient Church were with the Hivites, 4447, 4454. Hivite denotes an idolatrous state in which is somewhat of good, 6860.

HOAR-FROST. In the Word it signifies truth in the form of good, 8459.

HOG. Of the hell of the covetous, where they are excoriated like hogs that they may be made white, 939. Why the demons were sent into the swine, 1742.

HOLE, BORED. Baskets bored through and full of holes denote what is without termination in the interiors of man, *sh.* 5145.

HOLLANDERS. Some of them are natural and inconspicuous, 4630, 5573.



HOLLOW denotes application, 9738.

HOLY. They who think themselves holy have shining faces, and are held even to anxiety in the desire of ascending into heaven, 951. Of a certain one who said he had lived holily, but had not done works of charity, he became black, 952. The holiness of worship is according to the quality and store of truth implanted in charity, 2190. The holy of holies in the tabernacle and in the temple represented the Divine humanity of the Lord, and its quality by the things which were therein, 3210. The Holy Spirit is the holiness of the spirit which is from the Lord, only briefly mentioned, 3704, end. Love to the Lord is essential holiness, 3852. Of those who bring down spiritual to terrestrial things and defile them, 4050, end. Holiness is affirmed of truth which is from the Lord, and the Holy Spirit is holy truth, 6788. Divine truth, which proceeds from the Divine Humanity of the Lord, is the Holy Spirit, 7492. See SPIRIT. To sanctify to Jehovah denotes to ascribe to the Lord, 8042. To sanctify to Jehovah, when concerning the firstborn, denotes to ascribe to the Lord, in like manner to make to pass and to sacrifice, 8074, 8088. Divine truth proceeding from the Lord is the Holy Spirit, 8127, end. Holiness is predicated of Divine truth from the Lord, and this is the Holy Spirit, 8302. The sanctuary denotes heaven where the Divine state of faith is, *sh.* 8330. Sanctification with the Jews was the veiling of their interiors to prevent their appearing when in representatives, 8788, 8806. Sanctification, with respect to those who are of the spiritual church, denotes to be led by the Lord, and it is holy, 8806. To be sanctified denotes not to be capable of being violated, 8887, 8895. The Divine proceeding from the Lord is the Holy Spirit, passages cited, 9229. The Lord alone is holy, and everything holy is from Him, and all sanctification represented Him, *sh. ib.* The sin against the Holy Spirit consists in denying the Lord and the Word when they have once been acknowledged, 9264. The sanctuary denotes the Lord, and it denotes heaven from Him, *sh.* 9479. Everything holy is from the Lord, *sh.* 9680. And truth is holy in proportion as it is of the Lord, thus in proportion as it contains good in it, *ib.* The Holy Spirit is the Divine truth proceeding from the Lord, *sh.* abundantly and at large, 9818. Holiness is predicated of the Divine truth proceeding from the Lord, *ill.* and briefly *sh.* 9820. Angels, prophets, and apostles are called holy from the reception of Divine truth from the Lord, *ill. ib.* To sanctify denotes to represent the Lord as to the Divine Humanity, 9956, 9998. Things were called holy which represented things Divine, 10,069. To be sanctified denotes acceptance of the Lord, 10,128. Spiritual good is called holy, and celestial good holy of holies, *sh.* 10,129. With the Israelitish and Jewish nation there were holy representatives, 10,149. A holy external is of no avail without an internal, but from the internal is of avail, 10,177. Holy things, as the altar and the tent, were polluted by the sins of the people, *sh.* and *ill.* 10,208. To sanctify denotes the influx and presence of the Lord, 10,276. Holy denotes without the falsity of evil, 10,302. Holy denotes the Divine Humanity of the Lord, 10,359, 10,360. Holy denotes the good and truth which are from the Lord, 10,361. Holy denotes the good of love and the truth of faith with man from the Lord, *ib.*

HOMER. See also OMER. It denotes what is full, because

consisted of ten ephahs, and it denotes enough, 8469. It also denotes power, 8473. See also MEASURE.

HONEST or HONESTY. Spiritual good and truth, civil justice and equity, and moral honesty and decorum, follow in order, and upon them conscience is founded, 2915. Truths are forms of goodness, *ill.* by what is honest and decorous, 4574.

HONEY. What, 2184. It denotes what is delightful and pleasant, especially in the exterior natural mind, *sh.* 5620. A land flowing with milk and honey denotes what is pleasant and delightful, 6857. It denotes gladness and joy, 8056. Honey denotes external delight mixed with the delight of the love of the world, 10,137, end. Honey denotes the goodness from faith, 10,530.

HONOUR. Honourable above all in the house of a father denotes what is primary, 4476. Honours are not to be courted for their own sake, but for the sake of the neighbour, 6938. Honour is love, 8897.

HOOF denotes truth derived from good in the ultimate degree, thus sensual truth, and in the opposite sense falsity of the same degree, *sh.* 7729.

HOOK. Hooks denote modes of conjunction, 9676. Hooks and fillets denote modes of conjunction, 9749.

HOPE. Genuine confidence cannot be given with any except those who are in the goodness from charity, nor genuine hope except with those who are in the goodness from faith, 6578. See CONFIDENCE.

HOREB. What, 6830. It denotes the law Divine, 8581, end. It denotes the external of worship, of the church, and of the Word, *ill.* 10,543. Mount Horeb denotes heaven in the aggregate, and the mountainous country around Mount Sinai denotes the external of the Word, 10,608.

HORITES. They denote persuasions of falsity, 1675.

HORN signifies the power of truth from goodness, and, in the opposite sense, the power of falsity from evil, 2832; also the horn of the altar, *ib.* To strike with the horn denotes to destroy falsity by the power of truth, and, in the opposite sense, to destroy truth by the power of the false, 9081. By the horns on the four corners of the altar is denoted all manner of power, 9719, 9720, 9721. Horns denote the powers of truth from good, *sh.* 10,182. Horns denote things exterior, 10,186.

HORNET denotes the dread of those who are in the falsities of evil, 9331. See INSECTS.

HORROR denotes alteration, 3593.

HORSE, HORSEMAN. A man raised up again is represented sitting on a horse and directing him towards hell, but the horse does not move from his place, wherefore the man descends and goes on foot, 187, 188. They who deflower virgins without any purpose of marriage and of offspring seem to themselves to sit on a furious horse, 828. The white horse in the Apocalypse is the internal sense of the Word, and the Lord, thus the Word, 2760. A horse denotes the intellect, *sh.* 2761, 2762. What is meant by the chariots of fire and horses of fire of Elijah, 2762. What is meant by the strength of a horse, 2826. Horses are represented when the angels discourse about what is intellectual, 3217. There is a place where there are continually horses, and which is called the abode of the intelligent, *ib.*

Horses denote things intellectual, and chariots things doctrinal, *sh.* 5321. The horses of Egypt denote things scientific and intellectual, *sh.* 6125. When horses are predicated of the sensual mind they denote fallacies, 6400. A horseman or rider falling backwards denotes receding from truth, 6401. Horsemen or riders denote those things which are of the understanding, *sh.* 6534. To ride on an ass denotes to serve the new intelligence, 7024. The spirits of the planet Jupiter are taken away into heaven by bright horses as of fire, like Elijah, 8029. The horses of Pharaoh and of the Egyptians denote scientifics grounded in a perverse intellect, the horsemen denote reasonings thence derived, the chariots doctrinals of what is false, the host and people the falsities themselves, 8146, 8148. In the earth Jupiter there are horses, but in forests, and they are large, and the inhabitants are in actual fear of them, whence, and the cause, 8381.

HOSPITABLE ABODE. See INN.

HOT, TO GROW. See HEAT.

HOUSE. In the most ancient time they were distinguished into houses, families, and nations, 470. The reasons why they dwelt thus distinctly, 471, 483, 1246. House signifies the will and the things which are of the will, 710. What is meant by building houses, 1488. How magnificent the habitations of the angels are; they have real things, which in the world are not so, 1628, 1629. How the case is when the habitations are changed, 1629. They were seen by souls recently deceased, 1630. The rich without charity at first dwell in magnificent palaces, afterwards in meaner habitations, at length they ask alms, 1631. See also PALACES. Born in the house, what, 1708. The steward of the house denotes the external church when the house denotes the internal, 1795. See also HABITATIONS, FAMILIES, NATIONS. They who are born in the house denote the celestial, and they who are bought with silver denote the spiritual, 2048. What is meant by a house and what by a temple, *ib.* Houses denote good affections, also the good, 2233, 2234. They denote also interior delights, which are good affections in them, 2559. Man is a house, viz. his internal good the house of a father, good affections in the same degree the houses of brethren, external good the house of a mother, 3128. To sweep a house, what, 3142. See TO SWEEP. House denotes the rational mind as to goodness and truth conjoined, as by marriage, 3538. The roof of the house denotes good which is superior, the things in the house denote truths, 3652. The house of God is the church, in a more universal sense heaven, and in the most universal the universal kingdom of the Lord; but in the supreme sense the Lord as to goodness and the temple the same as to truth, 3720. On this account the house of God amongst the most ancient people was of wood, because wood denotes good, *ib.*; and the house of God is the kingdom of God in the ultimate of order, *ib.* What is meant by inner chambers in various senses, 3900. The blessed have various habitations, 4622. House denotes the mind either natural or rational, 4973. House to the good is celestial goodness, and in this case field is spiritual goodness, and when house denotes spiritual goodness, then field denotes spiritual truth, 4987. House denotes the mind natural and rational, thus the man, *h.* 5023. The house of a father denotes hereditary evils, 5353. He who is over the house denotes what is of the external church, when



he who is in the house denotes the internal church, 5640. To enter into a bed-chamber denotes into himself, *sh.* 5694. To enter into the house of any one denotes communication, 5776. By God making houses for the midwives is denoted that He disposed scientific truths into a heavenly form, 6690. House denotes mind, 7353. The closets of a bed-chamber denote the interior things of the mind, 5694, 7353. The house of fathers denotes the particular good of every one, *ill.* 7833-7835. House denotes the will of good, 7848, 7929. The sons of Israel represented heaven and heavenly things and their societies by divisions into tribes, families, and houses, 7836, 7891, 7996, 7997. House signifies various things, and it also signifies the memory, 9150. They who are within the house, and especially they who are in one chamber, think as one; it is otherwise with those who are without, *ill.* and *sh.* 9213, end.

**HUMILIATION.** The state of the Lord's humiliation, 1785. The state of the Lord's humiliation and the state of His glorification, 1999. See **LORD.** In all worship and adoration there is humiliation, 2327, 2433. A state of true humiliation comes from the acknowledgment of self, viz. that it is nothing but evil, and thus that no one can from himself look to the Lord, who is holiness itself, 2327.

All subordination and submission must be from the first of the life, in order that conjunction may be effected, 3091. Goodness and truth from the Lord can flow into a humble and contrite heart, which acknowledges that in itself there is nothing but evil, and in the Lord nothing but good, and which is in self-aversion, and also absence from itself, 3994. Humiliation is not required because the Lord wills glory, but because goodness can flow into a state of humiliation with man and conjoin itself to truth, and thus man can be regenerated, 4347. Humiliation merely external; its difference from internal, 5420. The Lord requires humiliation and adoration, not for the sake of Himself, but for the sake of man, for thus man is in a state of receiving goodness, 5957. The humiliation of the Lord before Jehovah when He was in the world was from the humanity not yet made Divine, *ill.* 6866. The quality of humiliation, *ib.* Of the humiliation of the inhabitants of Mars, it is internal and profound, and they believe themselves of themselves to be in hell, and dare not look to the Lord, and this until they are elevated by the Lord, 7478. Humiliation denotes obedience when it is said of the evil, 7640. But humiliation is not given with the evil, because they are in the love of self, *ib.* Humiliation is Divine worship, why, 8873. The sons of Jacob could be in external humiliation more than other people, but still they were not in internal, *ill.* 9377.

**HUNDRED.** It denotes the like as ten, 1988. What is meant by a hundred, 2636, 4400. It denotes also much, 4400. A hundred and ten years, what, 6582, 6594. It denotes what is full, 9745. One hundred and eighty years, what, 4617.

**HUNGER, to.** It denotes to desire good from affection, briefly demonstrated, 4958.

**HUNT, to.** It denotes to persuade, 1178. Hunting denotes the good of life grounded in sensual and scientific truths; because by hunting are denoted such things as are taken in hunting, as rams, kids, goats, etc., 3309. Hunters denote those who teach from scientific truths and also from doctrines, *ib.* To hunt denotes to teach

from the affection of truth, and, in the opposite sense, to persuade from the affection of what is false, *sh. ib.* Hunting also denotes truth which is from good, 3501. To go to the field to hunt denotes endeavour of the affection to procure truth, 3508.

HUSBAND. See MAN.

HYPOCRITE. See also DECEITFUL. Deceitful hypocrites are signified by those who entered in and had not on a wedding garment, 2132. Who are hypocrites, 4424. Hypocrites induce pain in the teeth and in the bone of the temples even to the cheek, 5720. Poison in the Word denotes deceit or hypocrisy, and venomous serpents denote the deceitful or hypocrites, *sh.* 9013. Deceit denotes hypocrisy in the Word, *sh. ib.* Hypocrites cannot do the work of repentance, thus sins cannot be remitted to them, *ib.* 9014. Hypocrites suffer dreadful things in the other life more than other people, 2269.

HYSSOP denotes external truth and an external medium of purification; cedar denotes what is internal, *sh.* 7918.

## I.

IDEA. See TO THINK, UNDERSTANDING, SPEECH. Every idea is an image of man, 803. How much there is in one idea, 1008. Wonderful things are to be seen in ideas when they are opened with the good, 1869. The speech of spirits is of the ideas of thought. See SPEECH and THOUGHT. The ideas of the angels are turned into representatives in the world of spirits, and with man when he sleeps, 1980, 1981. The ideas of man are most obscure respectively, 2367. What is the quality of an idea of truth without goodness in the other life, and what its quality conjoined with goodness, 2425. Spiritual speech is effected by ideas, and that hence spirits can converse with souls, 2470-2479. See SPEECH. See also MEMORY. Ideas have consociation and correspondence with societies in the other life, 2475. Doctrines are founded upon scientific truth, and this upon things sensual, and otherwise an idea concerning doctrines cannot be had, 3310, end. The ideas, such as man is sensible of, concerning the mysteries of faith can be presented before the sight in the other life, *ib.* end. The ideas pertaining to those who are in good are open, but are closed with those who are in truth alone, 3607. The understanding of a thing is according to the idea of it and the affection, 3825. In one idea of thought there are things innumerable, and in the idea of goodness and truth there is the whole heaven, from experience, 4946. Every truth of the church has with it ideas derived from scientific truths, which in the other life are wont to be shown, 5510. The material ideas of thought appeared as in the middle of a kind of wave, but not so when the thought is in the sensual mind, 6200. The ideas of thought extend themselves into societies on both sides, 6598-6613. See THOUGHT. The ideas of thought with man are varied, multiplied, divided, and thus variously consociated, 6610. In one idea of thought there are things innumerable, from experience, 6613-6618. Angelic ideas are opened like clouds, which flowed into the thoughts of spirits, 6614. They appeared like flaming light, 6615. A closed idea of thought was seen like a black point, and an open idea was seen in which all things led to the Lord, 6620. Critical

ideas are like a texture formed as of closed threads, 6621. How filthy and defiled are the ideas of the thoughts of those who live wickedly, and hence think wickedly, 6625. What is the quality of the form of heavenly thought, those things which are clear are in the midst, obscure round about, and opposite things verge downwards, 8885. It is not perceived by man, who is in the world, what is transacting in the internal man, because spiritual ideas are there; but what is in the external, 10,236, 10,240. In every idea of thought there is the whole man, *ill.* 10,298. Angels instantly come into a spiritual idea, and a material idea is put off at the threshold of heaven, 10,568. The quality of the internal sense of the Word is illustrated by an idea of thought more and more interior with man, 10,604, 10,614. Thought natural, spiritual, and celestial, 10,604.

**IDOLATRY.** By the nations in the land of Canaan are signified idolatries, 1205. The kinds of idolatry, 1357. Idolatries are internal and external, 1205, 1363, 1370. The church from being idolatrous became representative, 1361. Of idolaters in the other life, their state and lot. See **NATIONS**. The lot of those in the Ancient Church who became idolaters, what, 2605. The Lord in the Ancient Church was known by various names, from which idolatry took its gods, 3667. The ancients, that is, they who were of the Ancient Church, designated the Divine Being or the Lord by various names, and this according to the different things which appeared in effects, by which Divine worship began to be turned into idolatry, 4162. Idolatry is to worship external things without internal, *ill.* 4825. Internal idolatry derives its origin from the love of self and of the world, *ib.* Idolatry is external and internal, in general the worship of falsity and evil, 4826. By idols, molten things, and graven things, in the Word, are signified doctrines derived from the external sense of the Word without the internal, which are applied by man's own intelligence in favour of self-love, *sh.* 10,406. Idols were of stone, wood, silver, and gold, and those which were of gold were the worst of all, because by them are signified evils of doctrine and evils of life, derived from the love of self, 10,503.

**IDOLS or THINGS GRAVEN.** Things graven denote those things which are from the selfhood, and which men desire should be adored as Divine, *sh.* 8869. Things graven, things molten, strange gods, idols, denote those things which are of man's intelligence, and which have no life in them, 8941. See also what graven and molten things are, *sh.* 10,406. The idols which they worshipped, 8932. Idols or gods of gold and silver denote evils and falsities, *ib.*

**IGNORANCE.** Ignorance is induced to prevent the profanation of holy things, 301-303, 1327, 1328. Holiness dwells in ignorance, even with the angels, not with the Lord, 1557. The difference between the good of infancy, the good of ignorance, and the good of intelligence, what, 2280. The spiritual before reformation are reduced into ignorance, which is the desolation of truth, 2682. To be ignorant and not to know denotes to be obscure, 3717. The angels know nothing from themselves, but what they know is from the Lord; and from that ignorance they have wisdom, 1557, 4295. See also several things concerning ignorance, 301-303, 2682, 9943, 10,227.



**IMAGE.** What an image of God is, and what a likeness, 1013. The spiritual man is an image, the celestial man a likeness, 50, 51. An image of God is charity or love towards the neighbour, but a likeness love to the Lord, 1013. Indefinite is an image of infinite, 1590.

**IMMATERIAL.** What obscurity comes from the term immaterial, 1533.

**IMMERSED, TO BE.** See **INUNDATION.**

**IMMUNITY.** Immunity relates to the affection of truth, and, in the original tongue, is expressed by a term which also signifies cleanliness and purity, 2526.

**IMPATIENCE.** Impatience is a corporeal affection, and so far as man is in it, so far he is in time; but so far as man is not in impatience whilst he is in heavenly affection, so far he is not in time, 3827.

**INCANTATION.** See **MAGIC.**

**INCENSE.** See **ODOUR, AROMATIC, FRANKINCENSE.** Inasmuch as odour corresponds to perception, hence frankincense, incenses, and odours in ointments were made representative, 4748. Incense denotes those things of worship which are gratefully perceived, *sh.* 9475. And hence it was made aromatic, *ib.* See both **FRANKINCENSE** and **AROMATIC.** Incenses denote confessions, adorations, and prayers, which are from the truths of faith grounded in love, *sh. ib.* The altar of incense is representative of the hearing and grateful reception of all things of worship grounded in love and charity from the Lord, thus representative of such things of worship as are elevated by the Lord, *ill.* and *sh.* 10,077. To burn incense denotes elevation of worship, because it is smoke from fire, which is love, 10,198. The aromatics of incense denote the affections of truth from good in worship, 10,291. And they pertain to the spiritual class, 10,295. Incenses denote spiritual worship, which is effected by confessions, adorations, and prayers, 10,298.

**INCREDULITY or UNBELIEF.** See **FAITH.**

**INDEFINITE.** See **INFINITE.**

**INFANT, INFANCY, INFANTS.** In the Word sucklings, infants, and little children denote three degrees of love and innocence, 430. True infancy is at the same time wisdom, 1616. Knowledges are implanted in the celestial things of childhood and of infancy, *ib.* Infants are instructed in heaven, and this easily, 1802. The Word read by infant boys and girls is better perceived by the angels, 1776. Infernal spirits cannot excite anything of evil and falsity with infants and with the simple in heart, 1667. The atmospheres of playful infants in the other life, whence they suppose that all things are alive, 1621. Love to infants, or storge, unless it be for the sake of the Lord's kingdom, is not unlike that of brutes, 1272. An infant thrusting down the antediluvians, 430. See also **INNOCENCE.** The difference between the good of infancy, the good of ignorance, and the good of intelligence, what, 2280. The quality of those at this day who are against innocence was represented by an infant whom they treated very badly, 2126. All infants are raised from the dead, hence it is manifest how immense the heaven of the Lord is, 2289. Infants in the other life know no more than infants, but they are instructed,

2290. Their intellect is tender, and their ideas can be opened by the Lord, because nothing has closed them, 2291. They are there instructed in a manner suited to their faculties according to heavenly order, 2292. They are initiated into this, that they know the Lord, and that they have life from the Lord, and they suppose they were born in heaven, 2293. Spirits attempt to lead them, but they resist, which is their temptation, 2294. They cannot be infested by evil spirits, 2295. They are ornamented with garlands of flowers, and walk in paradisiacal gardens, 2296. Around infants are most beautiful atmospheres, which seem to be alive, whence they suppose all things are living, 2297. In the ideas of infants it appears as if all things lived, 2298. Of representations full of intelligence, by which infants are led to become wise, 2299. Infants are hereditarily of diverse genius, 2300. What infants are of a celestial genius, and what of a spiritual, 2301. What societies have the care of infants, 2302, 2303. What angels are successively attendant on infants in the earth, 2303. Infants are not, but become, angels by intelligence and wisdom, 2304. Then they appear no longer as infants, but as adults; the example of one who was adult as to the quality of mutual love to a brother, *ib.* Infancy is not innocence, because innocence dwells in wisdom, 2305. The innocence of infancy represented as woody, the innocence of wisdom as alive, 2306. They who are innocent and at the same time wise appear as infants, *ib.* Infants are nothing but evil, and, that they may know this, they are remitted into their hereditary evils, 2307, 2308. How very bad the education of infants is here on earth, exemplified by boys fighting, and being encouraged to do so by their parents, 2309. How the states of infants succeed from the first stages of innocence, 3183. A suckling and she who gives suck denote innocence, *sh. ib.* With the man about to be regenerated it is as with an infant, who first learns to speak and think and understand, and then imbues the life; thus with one about to be regenerated spiritual things flow spontaneously, 3203. Good is the elder son, or firstborn, illustrated by the state of infants, in that they are in a state of innocence, of love to parents and nurses, and of mutual charity to their infant companions, 3494. Man without the good affections of infancy would be more fierce than any wild beast of the forest, *ib.* What is imbued in infancy appears natural, *ib.* It is true that infants are sons of the Lord, and also adults who retain the good affections of infancy in wisdom, 3495. With infants innocence is without, and hereditary evil within, whereas with the regenerate innocence is within, and hereditary evil without, 4563. Infants of some years old are attendant upon those who constitute the interiors of the nostrils, 4627. Infants grow to maturity in heaven by virtue of spiritual nourishment, 4792. Changes of the affections from infancy to adult age were seen in the face, and how much of infancy remained, 4797. The innocence of infancy is made the innocence of wisdom, *ib.* The goods and truths which are procured from infancy to youth, what, 5135. See REMAINS. Infants are innocencies, 5608; hence infants denote the things which are interior, *ib.* When man becomes old and as an infant the innocence of wisdom should be conjoined to the innocence of ignorance which he had as an infant, and so he should pass into the other life, *ib. end.* By an

infant are meant boys, youths, young men, and it denotes truth, 7724. Good is implanted in man from infancy that it may be a plane for receiving truth, 10,110.

INFESTATION. See VASTATION and TEMPTATION.

INFINITY. Of the infinite Divine, 1382. Indefinite is an image of infinite, 1590. Truths and good affections and all things are indefinite, because from the infinite, *ill.* 6232.

INFLUX. See ORDER. Influx is according to three degrees of things intellectual, 657. The quality of the influx of the internal man through the interior or rational into the external, 1702, 1707. Its quality with the Lord, 1707. Of the influx of the Lord through things celestial, also things spiritual into things natural, 775, 880, 1096, end, 1702, 1707. The order of influx connected with instruction, 1495. Evil is from hell, good from the Lord, hence an influx of all things into the thoughts, 904, end. There is influx from the Lord through man's internal into his rational, and hence into the scientific mind, 1940. See INTERNAL. The things which appear in externals flow from the interiors, and solely from the Lord, 1954. Good and truth so far flow from the Lord as evil and the falsity are removed, and conversely, 2411. Heavenly truth flows into the celestial man, spiritual truth with the spiritual man, 2069. Something concerning influx, 2701. The all of thought and of will flows in, so it is true of life, 2886-2888. See LIFE and FREEDOM. By influx truths in the natural man are called forth, elevated, and implanted in rational goodness, and how, 3085, 3086. Good from the Lord flows in when the things are removed which belong to the love of self and of the world, or evil lusts and false persuasions, 3142, 3147. Thoughts flow from within, and not from without. Experience concerning some who fell from an angelic society because they were in falsities, 3219. During man's regeneration goodness is without and truth within; but when he is regenerated goodness is within and truth without, and what the quality of the influx is in the first state, and what in the second, 3563. Heaven corresponds to the Lord, and man as to all things corresponds to heaven; and hence heaven is the Greatest Man, and man the smallest heaven, 3624-3649, 3741-3750, 3883-3896, 4039-4055, 4218-4228, 4318-4331, 4403-4421, 4523-4534, 4622-4634, 4652-4660, 4791-4886, 4931-4953, 5050-5062, 5171-5190, 5377-5396, 5552-5573, 5711-5727. See MAN; see also CORRESPONDENCE. Influx is from the interior, but its appearing to be from the exterior through the outward senses is an appearance and a fallacy, 3721. All influx with man is effected by societies of spirits and of angels, of whom, 4067. The all of life flows in, thus all evil is from hell, and all good from the Lord, *ill.* 4151. Man believes that all things are in himself when yet they flow in, which he may know from the doctrine that good and truth are from the Lord, and evil and falsity from hell, 4249. Inasmuch as there is doubt and also denial concerning heaven, it cannot be known that there is any influx thence and correspondence, 4322. Exterior things cannot flow into interior, 5119. The influx of the Divine is through what is inmost into things inferior mediately and immediately, 5147, 5150. The exterior natural mind is a plane, and as it were a face, in which interior things see themselves, and hence man has the



power of thinking, 5165. Unless the natural mind be subordinate, as with the regenerate, interior things cannot be presented; thus neither can there be faith in things which are above the sensual, 5168. What is exterior does not flow into what is interior, but what is interior into what is exterior, thus what is Divine into all things, 5259. Man's power of intuition, of thinking analytically, of forming conclusions, of willing, is from influx, *ill.* 5288. Divine influx is by goodness and truth, 5480. Men do not perceive at this day that goodness is given to man free by the Lord, both because they are in worldly things and do not believe in any influx, 5649. Angelic societies know this well, from experience, *ib.* What is external does not flow into what is internal, but what is internal into what is external, *ill.* 5779. Influx through the internal man is checked so as not to be received, on account of the opposition of evils and falsities, *ill.* 5828. All things which man thinks and wills flow in, 5846. There is general influx and particular influx, 5850; general influx with animals, because they are in order; but particular one with man, because he is not in order, *ib.* Spirits flow into the thoughts, angels into ends, and by good spirits into the things which are of faith and charity with man, 5854. The things with man, which pass from the thought and will into the body, flow into act by a general influx according to correspondency, 5862. Manifestation by influx, what, 5885. Angels flow into the truths of faith with man, *ill.* 5893. See REGENERATION. The corporeal things of man's body are ruled from a general influx, 5990, 6192, 6211. Internal good flows into external good, not into truths, except through good, 6027. That the natural mind may live, there must be immediate influx from the Lord, and mediate through the spiritual world, 6063. Of the influx and intercourse of the soul with the body, 6053-6058. See also SOUL, SPIRIT, MAN. Nothing can be known of the influx and intercourse of the soul with the body when it is unknown what the soul is, 6053. See SOUL. There is influx immediately from the Lord into each particular, and mediately through heaven, 6058, and through the spiritual world, *ib.* What influx is, illustrated by comparison with the heat and light of the sun flowing into all things of the earth, and with other things, 6128. The influx and intercourse of the soul and body, 6189-6215. All and each of the things with man flow in, 6189, 6213. All things flow into the thought and will, from manifold experience, 6191. They flow into the thought through spirits, from experience, 6194-6199. Spirits enter into all things of man's memory and believe them to be their own, 6192, 6193, 6198, 6199. Spirits do not know that they are attendant on men, 6192. There is a general influx into the actions and speech of the body, *ib.* General influx is a continual endeavour flowing into particulars of the life of man, 6211, end. Angels know that all goodness and truth is from the Lord, and that all things flow, but that the evil are not at all willing to know this, 6133. The ideas, which are called forth from the memory, have in the midst a material with a surrounding which appears as a wave, 6200. But not so when the thought is in the sensual mind, 6201. There is another influx when a society of any infernal spirits speak among themselves, and this is communicated, for when this is the case anxieties are induced in the province of the stomach, 6202.

Man casts himself into hell when he does evil from consent, at length from purpose, then from the delight of affection, hence he opens to himself a correspondent hell, which flows in, 6203. Hence evil obstinately remains in man, *ib.* Spirits rule man as a servant from authority, but the angels gently by freedom, 6205. The reason why evil is appropriated to man is, because he believes and thinks and wills from himself; if otherwise it would not be imputed, 6206. The influx of the angels is into those things which are of man's conscience, 6207, 6213. The influx of the angels is like a river, light, flame, 6209. The quality of influx with the prophets, from experience, 6212. It can hardly be believed that spirits know the thoughts, from experience, 6214. When yet in the other life they know the most particular things, on which subject, *ib.* Continuation of the subject concerning the influx and intercourse of the soul with the body, 6307-6327. There is an influx from the spiritual world through angels and spirits, from continual experience of my own, 6307. Evil spirits assault, and angels disperse them; such is the order of influx, 6308. No injury comes from what enters into the thought, but from what enters into the will, thus from what comes forth, *ib.* The influx when man is in sensual light. See *SENSUAL*. Angelic influx is effected by representations, from experience, 6319. The spirits attendant on man perceive as man thinks, not as he feels with the body, *ib.* Angels flow in through the affections, and few things are received by man, 6320. Man cannot live unless there be angelic influx, from experience of those who in part took away influx, 6321. Things external do not flow into things internal, and there is no physical influx, from experience, *ill.* 6322. Although all things flow in, yet man becomes guilty who appropriates to himself evil by believing that the things which he does are from himself, 6324. If he believed otherwise, in this case evil would not be appropriated to him, 6325. If man were in a state so as to believe all good to be from the Lord, and all evil to be from hell, he would be gifted with peace, and would be in essential freedom, *ib.* The all of life is from the Lord, and it is as cause principal and instrumental, which in action are one cause, and it is made sensible in the instrumental, *ib.* end. A continuation of the subject concerning influx and the intercourse of the soul with the body, 6466-6495. Influx from heaven mediately is from the Lord, 6466. All life flows in from the Lord. See *LIFE*. The Lord flows in through heaven mediately, and immediately from Himself, both into man's interiors and exteriors, 6472. But as He is received, such is the life of the thought and the will, *ib.* The Lord governs the ultimate things of man, and also the first, which is to be concluded from order, 6473. Experience how influx is from the Lord, 6474. Influx from the Lord into things most particular is confirmed by various things, 6475-6478. When I was reading the Lord's Prayer I perceived influx manifestly, 6476. Doubts concerning the influx of life from the Lord cannot be removed so long as fallacies remain and things are unknown and negation prevails, 6479. Influx of life from the Lord. See *LIFE*. The Lord rules the world by the evil as well as by the upright, leading them by their loves, 6481, 6495. When the influx of good and of truth from the Lord is not received in the natural mind, the

internals are closed, 6564. Continuation on the subject of influx and the intercourse of the soul with the body, 6598-6626. Thought and affection extend themselves far into societies round about, 6598-6613. See THOUGHT. There are innumerable things in the ideas of thought, 6619-6626. The Lord flows into the ultimates of order, thus not only mediately through the angelic heaven and spirits, but also immediately, *ill.* 7004. Of mediate influx through heaven from the Lord, 6982, 6985, 6996. Of truth immediately proceeding from the Lord, and its conjunction with truth mediately proceeding from Him, that there is conjunction with those who are in good, *ill.* 7055, 7056, 7058. The truth of thought flows in, 7147. Influx is according to successive order, of which order, 7270. The Lord also flows immediately into the ultimate of order, *ib.* Truths ought to be confirmed gradually, wherefore the quality of the appearance of those who have believed instantaneously is described, 7298. Divine goodness and truth are turned with every one according to the quality and state of him who receives, *ill.* 7343. The hells may be seen from the heavens, inferior things from superior, and evils from goodness, but not conversely, 8237. Goodness gives the faculty of receiving influx from the Lord, but not truth without goodness, 8321. There are six degrees of Divine truth, 8443. There is immediate influx of the Lord when man acts from truth, but immediate and mediate influx when from goodness, 8685, 8701. Mediate influx is alike from the Lord as immediate, 8717. The Lord flows in through the angels as to all goodness which becomes of faith and of charity, and also as to all arrangement; and the angels flow in from themselves with such things not good as agree with the affections of man, but still are means to introduce goodness, 8728. The Divine in things supreme is tacit and pacific, and by degrees it becomes turbulent, tumultuous, and impacific, when it descends, *ill.* 8823. Of the internal things which are in everything which is from the Lord, 8868. There is spiritual influx and not physical, from experience, 9110, 9111. Of the influx of goodness and truth from the Lord, cited in one aggregate, 9223. There is influx from the Lord through heaven in order even to man, and man is in the last place, 9216. The all of life pertaining to man flows through heaven from the Lord, cited, 9276, end. The Lord dwells in His own, thus in what is Divine with man, *sh.* 9338. Of persuasive faith, 9363-9369. There are some who believe the Word or doctrine of the church, but have not lived according to it; and there is no conjunction of the Lord with what is external without what is internal, 9380. How the Divine truth proceeding from the Lord flows in, *ill.* by radiant circles, which are spheres from Him, and how man is elevated into the light of heaven, 9407. Of the Lord's influx mediately and immediately, cited, 9682, 9683. The Lord flows in immediately into goodness, and mediately into truth, 10,153. Truth is not given without goodness, thus faith without charity or love, *ill.* from representatives in the other life, 10,194. And faith and love keep an equal pace with each other, 10,201. All things which are of the understanding and of the will flow in, *ill.* 10,219. The all of worship, which is truly worship, is from the Lord, and not from man, 10,299. Influx and enlightenment are actual elevation into heaven by the Lord amongst the angels, and communication there, 10,330.



**INFORMATION.** See **SCIENCE**, **UNDERSTANDING**, **DOCTRINE**. The order of influx about instruction from scientific truths which are met by things intellectual, or things spiritual and celestial, 1495. Of instruction after desolation, 2701, 2704. See **REGENERATION**.

**INIQUITY.** Prevarication, iniquity, and sin, what is the difference, 9156. See **SIN**.

**INN** denotes the exterior natural mind, 5495.

**INNOCENCE.** See **INFANT**. The innocent in heaven appear as infants, variously decorated, 154. The selfhood vivified by charity and innocence is beautiful and delightful, 164. The nakedness of innocence is beautiful; examples of those who testify innocence by nakedness, 165. How the case is with those who, being admitted into heaven, desire to be innocent from themselves, 456. The quality of those at this day who are against innocence was represented by an infant whom they treated most cruelly, 2126. Infancy is not innocence; but wisdom, in which innocence dwells, is so, 2305. The innocence of infancy represented as somewhat woody, the innocence of wisdom as somewhat alive and naked, 2306. They who are innocent, and at the same time wise, appear as infants, *ib.* Innocence makes good to be good, 2526. Conjugal love is innocence; and they who have lived in genuine conjugal love are in the heaven of innocence, which is the inmost, 2736. Innocence is in a state of peace, and love and faith have in them innocence which is essential to them, 2780. There must be innocence and charity that truth may be received, 3111. In what manner the states of infants succeed from the first, which is of innocence, that there may be innocence inmost in all, 3183. An old man denotes wisdom in which is innocence, *ib.* Of the innocence of wisdom with the wise, 3495. See **INFANCY**. Some things concerning innocence, 3519. Innocence is in charity and in love to the Lord, 3994. The selfhood of innocence consists in man's acknowledgment that nothing but evil is from himself, and all good is from the Lord, *ib.* The black selfhood of innocence, what, *ib.* 4001. The innocence of infancy becomes the innocence of wisdom, 4797. No one can enter into heaven unless he has somewhat of innocence, *ib.* There are three degrees of innocence, 5236. Innocence must be in truth with man that it may be genuine, 6013. What and of what quality innocence is from a view of the conduct of infants towards their parents, 6107. Innocence is the uniting medium of goodness and truth, but truth is not so, 6765. The influx of innocence arranges goodness in heaven, that is, the societies of angels, 7836, end. Goodness without innocence is not goodness, 7840. The goodness from innocence is the goodness from love to the Lord, and the truth from the good of innocence is the good of charity, 7877. The good which derives its quality from falsity is accepted by the Lord if there be ignorance, and therein innocence, and a good end, 7887. What innocence is, 7902. What the truth of the goodness from innocence is, 7877. Innocent denotes interior good, just exterior, 9262. There is no good in man unless in innocence, *ib.* An explanation concerning innocent blood of one thrust through lying in a field (Deut. xxi. 1-10), *ib.* Of the innocence of wisdom and the innocence of ignorance, their qualities, 9301. The goodness from the innocence of wisdom must not be mixed with the truth from the innocence of

ignorance, *ib.* The innocence of wisdom consists in knowing that in self there is nothing of goodness and truth, but all are from the Lord, 9939. The innocence of infancy is external and in ignorance, and the innocence of the regenerate is internal in wisdom, cited, 10,021. What is their difference, *ib.* The knowledges of truth and goodness are implanted in the innocence of infancy, and it is their plane, cited, *ib.*, with several more particulars concerning innocence. The process of man's regeneration from a state of external innocence to a state of internal innocence is described, *ib.* Innocence must be in all goodness, and truth thence derived, to make it goodness and truth, 10,134. All purification or removal from sins is effected by the goodness from innocence, 10,210. Innocence consists in acknowledging and loving the Lord and in believing all things are from the Lord, thus in being led by Him and not by self, *ib.*

INSECT. See WORM. A noxious insect denotes falsities in the extremes of the natural mind, or in the sensual mind, derived from the evils there, thus the falsities of malevolence, 7441. The fly of Egypt denotes falsity from evil in the sensual mind, *ib.* A hornet, and also the dread of hornets, denote the destruction of those who are in falsities of evil, *sh.* 9331. Insects in general denote falsities and evils in the external man, *sh. ib.* Hence what is signified by fly, bee, worm, moth, grub, and several others, *sh. ib.*

INSPIRATION. What is meant by inspiring through the nostrils, 96, 97. The Most Ancient people by inspiration perceived a state of love and of faith, 97. What is meant by breath, *ib.* All things of the Word have in them an internal sense, and this is inspiration, *ill.* 9094, end.

INSTRUCTION. See INFORMATION.

INSTRUMENTAL. Things essential, not things instrumental, ought to be regarded as ends, *ill.* 5948. Things essential so far perish as things instrumental are regarded as ends, *ib.* There is nothing essential in the nature of things, but only in the Lord, who is Inmost Being or Jehovah, and consequently all things else are instrumental, *ib.* If things essential were regarded as ends there would be things instrumental in abundance, 5949. The all of life is from the Lord, and it is as cause principal and instrumental, which act as one cause, and it is made sensible in the instrumental, 6325.

INSURGENTS. See ENEMIES.

INTEGRITY. Justice and just have respect to the good of charity, integrity and entire to the truth of charity, 612. What is meant by entire, 1994. Integrity denotes Divine truth in effect, or a life according to the Divine precepts, 9905.

INTERCESSION. The Lord in a state of humiliation interceded, but in a state of glorification He compassionates ; thus, mercy is intercession, 2250. The intercession of the Lord with the Father is mercy, which is in the Divine truth proceeding from the Lord, *ill.* 8573. What mediation and intercession are, *ill.* 8705. The idea concerning mediation and intercession is with the simple, as of a son asking a favour of his father, *ill. ib.* Mediation and intercession are of the Lord with Himself ; and the reason why it is said to be of the Son with the Father is, because no idea of what is Divine can be had without what is human, *ib.* end.

INTERMEDIATE. See MEDIUM.

INTERNAL. See EXTERNAL, WORSHIP, CHURCH, LOVE, CHARITY, FAITH. An example that what is internal is in what is external, and how, 161, 1873. Interior things with man are distinct, and succeed each other, 634. Interior things produce exterior, 994, 995. What the internal man is, and what the external; the internal man is not thought, but the internal man is formed of celestial and spiritual things, the interior or middle man of rational things, the external of things sensual from things corporeal, 978. Interior things are what produce exterior, 994, 995. Delight grows less in proportion as it approaches more to what is external, 996. What the internal man is, the interior, and the external, 1015. Internal and external worship, what and of what quality, 1083. External worship without internal is no worship, 1094. The interior man is the rational, and he is the middle between the internal and external, 1702, 1707. See RATIONAL. In the external man there are things which agree and things which disagree with the internal man, 1563, 1568. What separates the external from the internal, 1587, 1594. Self-love separates the external man from the internal, and mutual love conjoins them, 1594. The external man is never united to the internal, except so far as the Lord unites, 1577. And only with the Lord is the external united to the internal, *ib.* The beauty of the external man conjoined to the internal, 1590. The internal man is of the Lord, 1594. There is an internal and external of the church, 1242. The quality of the man of the internal church and of the external church, 1098. From what considerations it may be known that there is an internal in worship, 1102, end, 1151, 1153. Internal things vivify worship, 1175. There is an internal in the worship of those who are of the external church if they be in charity, 1100. The external church is nothing if not internal, 1795. What makes internal worship external, 1175. There is no internal worship with those who do not believe in eternal life, 1200. The more profane the interiors are, external worship is more profane, 1182. Every one has communication with the interior heaven, whence he is directed to ends and uses, 1399. What it is to see internal things from external, 1806, 1807. What is signified by what is interior in the Lord, 1926. With every one there is an internal man, a rational, which is the middle, and an external, which is the natural, 1889, 1940, 2181, 2183. The internal man is of the Lord with man, and the rational is as it were of man, 1904, 1999. Man separates himself from that internal, but it is disagreement, not disjunction, 1999, *ill.* also, 2018. The internal man can perceive and see what passes through the exterior, not conversely, 1914, 1953. What is interior is expressed by what is superior, thus by what is high, 2148. Exterior and interior are the same as inferior and superior, 3084. What the spiritual and natural man is, or what is the same thing, the internal and external man, namely, the spiritual or internal man is wise from the light of heaven, but the natural or external from the light of the world, 3167. The internal man in the course of regeneration receives truths before the external, and hence is the combat of temptations, 3321. The internal man thinks, and in the external, 3679. See THOUGHT. A distinction according to degrees, and thus what



and of what quality the interior man is, and how the case is with respect to the external, *ill.* 3691. They who are in external truths alone are weak and tottering, and are carried about by every wind; but they who are at the same time in internal truth are firm, *ill.* 3820. External things are further from the Divine Being than internal, therefore also they are comparatively inordinate, *ill.* 3835. Unless the external man be conjoined with the internal there is no fructification, *ill.* 3987. So far as heavenly things, which are of the internal man, have the dominion, truths are multiplied; but so far as worldly things, which are of the external man, have the dominion, so far truths are diminished and vanish away, 4099. In each heaven there are those who are internal and those who are external, 4286. The Jews were not chosen, but they obstinately pressed to be a church, *sh.* 4290, 4293. They are of such a quality they can be in a holy external without an internal, *sh.* 4293. At death the interiors are opened, such as they had been inwardly, 4314, end. The inhabitants of this earth are external sensual men; of their combat with those who are internal spiritual men, from experience, 4329. What it is to be in externals alone and what in internals, *ill.* 4459. Why man ought to be in internals, *ill.* 4464. Progression towards things interior appears manifestly in the other life, as from a mist into light, 4598. The internal of the church is charity towards the neighbour in willing, and from willing in acting, and thence faith in perceiving, 4899, end. The internals of the church, which the Lord taught, were known to the ancients, and He abolished external representatives, 4904. Of those who have no concern about internal things, from experience, 4946. Exterior things cannot flow into interior, conversely, 5119. What exterior and interior thought is, *ill.* 5127. Exterior things ought to be subject to interior, or sensual and natural things to rational, *ill.* 5128. Interior things are more perfect, because nearer to the Divine Being, 5146, 5147. At this day there is no affection to know interior things; with the ancients there was, and there is no affection at this day because of the affection for exterior things, 5224. The Lord, from the internal, where there is peace, rules the external, where are things inordinate and tumultuous, from experience, 5396. Without correspondence what is internal appears to what is external as strange and harsh, 5422, 5423, 5511. What is internal can see all things which are in an external, but not conversely unless there be correspondence and a medium, *ill.* 5427, 5428, 5477. In the interior there are a thousand things which appear as one in the exterior, 5707. The external man ought to be entirely subject to the internal and to be without liberty derived from the selfhood, *ill.* 5786. The internal man and the external are altogether distinct, and the internal lives after separation from the external, 5883. The inmost in things successive arranges itself in the midst in things simultaneous, 5897. Perception is clearer as it is more interior, 5920. Exterior things ought to serve interior, and they were formed for that purpose, *ill.* 5947. The things which are born from the internal are more interior, 6239. What is external lives from what is internal; but what is internal clothes itself with such things as enable it to produce effects in that lower sphere, 6275, 6284, *ill.* 6299. There is an internal

man and an external, which may be known from various considerations, 6309. When man is elevated towards interior things he comes into a milder light, and this elevation from the things of sense was known to the ancients, 6313. The man who is elevated by being in the good of faith is alternately in sensual and in interior light, 6315. See SENSUAL. Interior things exist in exterior, and they there exist in this order that what is inmost is in the midst, and so forth, 6451. Exterior things are comparatively obscure, because general, *ib.* end. One thing is formed from another successively, and they are not made purer by continuity; hence interior and exterior things are distinct from each other in successive order, and interior things are in exterior, 6465. When the influx of truth and good from the Lord is not received by the natural mind the interiors are closed, and at length even to the sensual, 6564. When what is internal ceases the church ceases, 6587. What is external does not flow into what is internal, but internal into what is external, from experience, *ill.* 6322. What is holy flows from the internal into the external with those who account the Word holy, and receive the Lord's Supper holily, and effects conjunction, although they are ignorant of it, 6789. The interiors of the evil are defiled, howsoever the external appears otherwise, *ill.* 7046. Man is such that he can look inwards or to things Divine, and outwards to himself and the world, 7601, 7604, 7607. The interiors are occupied with what is false when the exteriors are, 7645. Goodness is in the interiors, and truth in the exterior, *ill.* 7910. And the conjunction of goodness and of truth is in the interiors, *ib.* He who lives in Divine order is led by goodness from the Lord, and his interiors are opened by the Lord, but they are closed with him who is not in Divine order, 8513. Of the internal man when the natural man is regenerated and when he is not regenerated, 8744, 8745. See REGENERATION. Concerning an internal, which are in all things that are from the Divine Being, 8868, 8870. In the other life external things are taken away, and all are remitted into their internal things, 8870, end. The internal man is open with those who are in faith and love to the Lord, but it is closed above and opened beneath, thus to hell, with those who are in evil, 9128. Interior things close and rest in exterior and have connection with them, *ill.* 9216. In all things general and particular there must be an internal that they may exist and subsist, *ill.* 9473. Perfection increases towards interior things, *ill.* 9666. Of the internal and external man, 9701-9709. It is believed it is the internal man who thinks and wills, and the external who speaks and acts, 9702; but the case is otherwise, namely, in one way when they are conjoined, and otherwise when they are separated, 9703. When man thinks well he thinks from the internal, but when he thinks ill, from the external, 9704. So far as he thinks from heavenly love, so far he thinks from the internal; and so far as from the love of self and the world, so far from the external, 9705. Because the internal man is formed to the image of heaven, the external to the image of the world, 9706. So far as man thinks and wills from heaven or the Lord, so far he thinks and wills from the internal; and so far as from himself and the world, so far from the external; in the first case the internal is so far opened, in the second it is so far closed, and the

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IRON denotes natural truth, 425, 426, 643.

ISAAC. Ishmael signifies the rational mind first conceived with the Lord, Isaac His Divine rational, 1893, 2066. Isaac signifies laughter, that is, the affection of truth, because the Divine rational of the Lord, 2072. Isaac represents the Divine rational mind of the Lord, 2083, 2630. Isaac denotes the Divine marriage as to the Lord's Humanity, 2744. He denotes the Divine rational as to good, 3012, 3194, 3210. Jehovah God of Isaac denotes the Lord's Divine Humanity, 3704. The dread of Isaac denotes the Lord's Divine Humanity, 4180.

ISHMAEL. Ishmael represents and signifies the Lord's first rational mind before it was made Divine, 1393. What Ishmael is is described; he denotes rational truth, 1949-1951. Ishmael also signifies those who are rational or spiritual, 2078, 2691. Ishmael likewise represents the Lord's spiritual kingdom or spiritual church, 2699. Ishmael and the Ishmaelites denote the spiritual, who are in simple goodness as to life, and thence in natural truth as to doctrine, 3263. The twelve sons of Ishmael represent all things of the spiritual church, especially amongst the Gentiles, 3268. Mahalath the daughter of Ishmael, the son of Abraham, denotes truth from a Divine origin, 3687. The Ishmaelites denote those who are in simple goodness, 4767.

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ISSACHAR in the supreme sense denotes the Divine goodness from truth, and the truth from goodness in the internal sense celestial conjugal love, in the external mutual love, 3957, and he denotes remuneration, 6388.

ISTHMUS. What is the quality of those who have reference to the isthmus in the brain and to the little glandular knots, 4051. What is the quality of those who have reference to the isthmus in the brain and to the ganglia in the body, 5189. See GANGLIA.

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## J.

JABBOK. Passage, river, or ford, denotes first insinuation, *sh.* 4270, 4271, 4301.

JACOB. See ESAU, and ISRAEL, and JEW. Jacob denotes the Jewish Church and the external church of the Gentiles, 422. The Lord is represented by Abraham, Isaac, and Jacob, and by Jacob is represented his natural man, 1893. Peter, James, and John denote faith, charity, and good affections from charity. See Preface to Gen. xviii. Jacob denotes the doctrine of natural truth; in the supreme sense the natural mind of the Lord as to truth, *sh.* 3305. In the Word Jacob himself, or the people of Israel, are never meant by him where he is named, *ib.* Israel signifies the Lord as to interior natural truth, Jacob as to exterior, *ib.* What natural truth is, 3509, 3525, 3544. Esau was thought of when Isaac blessed Jacob, 3576. Esau and Jacob when the natural mind of the Lord was glorified represent the Divine natural as to goodness and as to truth, *ib.* Jacob first represents the truth which belonged to the natural goodness of the Lord's infancy, and after this was made Divine truth of the Lord's Divine Humanity, 3599. Jacob denotes also goodness from natural truth after he took away the birthright of Esau and his blessing, 3659. The birthright and blessing which Jacob took away from Esau involve, that his posterity succeeded to the promise concerning the land of Canaan, and that they represented Divine celestial and spiritual things, but fraudulently, 3660. Jacob worshipped other gods, especially the god Schaddai, 3667. Jacob represented the goodness from truth, and Esau the good productive of truth, 3669, 3677. Jacob denotes the goodness from truth, also variously; he denotes goodness in the natural mind, because the state of truth and goodness is different in the beginning from what it is in its progress and end, 3775, 4234. Jacob denotes general goodness, 3829. Isaac represents the rational mind, and Jacob the natural, 4009, and the sons of Jacob the sensual, *ib.* Jacob denotes natural goodness, which accedes nearer to the Divine, 4073. Jacob was not a servant with Laban, 3974, 4113. Jacob represents truth, to which good is about to be conjoined, when he entered into the land of Canaan, 4234. Jacob represents goodness from truth, 4273. Both Jacob and his posterity were of such a quality that celestial and spiritual love could not be conjoined with natural goodness in them, *sh.* 4281. Jacob denotes what is external celestial, and Israel what is internal, *sh.* 4286. The Lord in the supreme sense is Jacob and Israel, *ib.* As internal things are what are represented, and external things represent, therefore Jacob was named Israel, 4292, 4370. How evil the sons of Jacob were, *sh.* 4316. Jacob denotes the goodness from truth, which is truth of the will in act, 4337. See also JEW. Jacob denotes the Ancient Church, 4439. Jacob denotes the ancient external church, 4514. Specifically he denotes the church as to truth, 4520. Jacob represents the Lord's natural mind as to truth in the beginning, in the progress as to goodness from truth, and in the end as to goodness, *sh.* 4538. Jacob denotes external goodness in the Lord's natural mind, and Israel in His internal, 4570. The sons of Jacob. See TRIBE. The sons of Jacob, or the brethren of Joseph, denote the church which deflects from charity to faith, and at length to faith separate, 4666, 4671, 4679, 4680, 4690. Jacob denotes the Ancient Church, 4680. He denotes the Jewish religion derived from the Ancient Church, 4700, 4701. Jacob denotes the Ancient Church, and also the primitive Christian Church, 4700. Joseph and Benja-

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**JAH.** See **JEHOVAH**.

**JAPHET.** He denotes external worship in which is internal, 1062, 1100, 1140, 1141, which is described, 1150.

**JASPER.** A beryl, an onyx, and a jasper denote the spiritual love of truth, into which superior things close, or the external goodness of the spiritual kingdom, 9872.

**JAVAN.** What, 1152, 1153, 1155.

**JEBUSITE.** It denotes what is idolatrous, in which there is something of truth, 6860.

**JEGAR SAHADUTHA.** A heap set up by Jacob and Laban, what, 4195.

**JEHOVAH.** See **LORD** and **GOD**. Why He is called Jehovah, and why God, 624, 709, 732, 840, 1096. He is called Jehovah from essence, God from power, 300. To call on the name of Jehovah is worship of the Lord from charity, 440. Jehovah denotes love, 1735. Of Jehovah nothing can be predicated but **IS**; other predications are according to appearances, 926. The Lord is Jehovah, 1736. The internal of the Lord was Jehovah, because conceived from Jehovah, 1815. So far as the Lord as to the Human Essence was united to Jehovah, so far He spake with Jehovah as with Himself, in other cases as with another, 1745. The Lord is called Jehovih, especially in temptations, 1793. When anything was true it was usual to say that Jehovah said, 1020, 1037. What is meant by Jehovah saying, 1791, 1815, 1819, 1822. The Most Ancient Church and the Ancient called the Lord Jehovah, 1343. The Hebrew nation was distinguished from others by this, that they called their God Jehovah, *ib.* The posterity of Jacob, and even Moses, lost the name of Jehovah, *ib.* The Jews make worship to consist in naming their God Jehovah, which nevertheless avails nothing, 1094. Jehovah, or the infinite Inmost Being, cannot be manifested to man, thus neither flow in with man, except by the Lord's Humanity, 1990. The Lord as to His inmost nature was one with Jehovah His Father, to whom He united the Humanity, 2004, 2005, 2018, 2025. All the Trinity in the Lord is Jehovah,



2156, 2329. In the Word, where truth is spoken of, the name God is applied, and where good Jehovah, 2586, 2769. In the Old Testament the Lord is the same thing with Jehovah Zebaoth, and with Jehovah; and in the New Testament He is called Lord instead of Jehovah, *sh.* 2921. Jehovah God of heaven denotes the Lord as to the Divine Essence, and Jehovah God of earth as to the Humanity, 3023. Jehovah in the Word is the Lord, 3035. He is called Jehovah Zebaoth, or of armies, from the Divine truths from which He fights for man, 3448. The Jews worshipped Jehovah only as to name, 2733, end. Jehovah was seen by Moses as a man with a very old face and a long snowy beard, 4299. The Jews had such an idea of Jehovah, and that He could do miracles more than others, *ib.* No one can see Jehovah face to face and live, why, *sh. ib.* To see God face to face in the internal historical sense denotes that the Lord is representatively present, 4311. Jehovah signifies the Lord's Divinity, 5041. No other was meant by Jehovah amongst the ancient and most ancient people than the Lord, 5663. Nothing essential is given in the nature of things, but only in the Lord, who is Inmost Being or Jehovah, and all things besides are instrumental, *ill.* 5948. The Lord's Divine Humanity from eternity was Jehovah passing through heaven, 6280. Jehovah and God in heaven is the Lord, 6303. Jehovah is called the Redeemer, He is the Lord, *sh.* 6281. I am who I am denotes the Inmost Being and Existing of all things in the universe, 6880. Of the Divine Inmost Being and Divine Existing, *ib.* Jehovah God is the Lord, Jehovah as to the Divine Inmost Being or Divine Goodness, and God as to Existing or Divine truth, 6905. Jehovah being seen denotes the appearing of the Lord's Divinity in His Humanity, 6945, 6956. I am Jehovah, and Jehovah said, denotes irrevocable confirmation, *sh.* 7192, 7202, as He frequently said in the prophets, *sh.* 7192. There is none like Jehovah God, denotes that there is one God, and none besides Him, 7401, and also what is said, 7444, 7544, 7598, 7636. All things which are made by Jehovah are made by the truth proceeding from Him, 7795. The arm of Jehovah denotes the Lord as to the Divine Humanity, 8099. The song Jah denotes that all of faith, and hence of glory, is from the Divine truth, 8267. Jah denotes Divine truth proceeding from the Lord, *ib.* His name is Jehovah denotes that it is the Lord alone from whom are all things, 8274. The throne of Jah denotes the spiritual kingdom of the Lord, 8625. Jehovah, the Divinity in Himself, is far above the Divine sphere in heaven, 8760. The Lord as to the Divine Humanity is what is meant by Jehovah in a cloud; the reason why the Divinity cannot actually be come at, *ill.* 8864. Lord Jehovah denotes O good Jehovah, 9167. The Lord was and is Jehovah in human form, *sh.* 9315. Jehovah in the Word is the Lord, cited, 9373. Before Jehovah denotes from the Lord, *ill.* 10,146. I am Jehovah God denotes that from the Lord is all goodness from love, and truth from faith, 10,158. Jehovah or Jehovah God is triune in the Lord, 10,617.

JERUSALEM. What is meant by the Holy Jerusalem, 402, 940. Of the filthy Jerusalem where the Jews are, 940. The New Jerusalem denotes the New Church in general and in particular, 2117. Jerusalem denotes the church, 3614. Jerusalem denotes the doctrine of truth from the Word, 9166.

JEST, to. See TO PLAY.

JESUS. See CHRIST. What the two names of the Lord, Jesus Christ, signify, 3004, 3011. See CHRIST. Jesus Christ is in every particular of the Word, 5502.

JETHRO. The father-in-law of Moses denotes goodness from the church which is in the truth of simple good, 7015. See also RUEL. Jethro denotes Divine good, 8643.

JEW. It was not given to the Jews to know the interiors of faith and why they had all things by representatives, 301, 302, 303. Their worship was merely external, 1200. They are Canaanites, 1167. Being converted, they fluctuate, 788. The sordidly avaricious Jews in the other life have their abode where hogs are excoriated, 939. They are distinguished by the stench of mice, 940. Of robbers in the wilderness, *ib.* Of the filthy Jerusalem, *ib.* Of their other Jerusalem between Gehenna and a lake, 941. Why the interior things of the Word were not discovered to the Jews, 2520. By representatives something of the church was exhibited amongst the Jews and Israelites, and in their rights they were strictly bound to exhibit such representations, 3147. By the seed of Abraham, Isaac, and Jacob, is not meant their posterity, because they were the worst of all nations, but those who are in good affections and truths from the Lord, 3373. Interior things were not discovered to the Jews lest they should profane them, and on this account they are also kept in unbelief at this day, 3398, 3480. The Jews were not willing to know the internal things of worship and of the Word, 3479. But still they could represent holy things and the Lord Himself, because they could be in a holy external, *ib.* And on this account they have been reserved to this day, especially because they are in a holy state when they hear the Word, *ib.* But internal holiness does not at all affect them, *ib.* How the unclean things\* pertaining to them were removed when they represented, 3480. I have conversed with the Jews in the other life concerning the Word, the land of Canaan, and the Messiah, 3481. Judea denotes the Lord's church, 3654. The Jews even from the time of their fathers were of such a quality that every one desired to have his own god, and they worshipped Jehovah only as to name, 3732, end. The Word is altogether closed to the Jews, 3769. The Jews had their name from Judah, which name in the supreme sense denotes the Lord and His Divine love, in the internal sense the Word, also the Lord's celestial kingdom, in the external sense doctrine derived from the Word, which is that of the celestial church, *sh.* 3881. Judah, and also the Jewish nation, when they continued in rituals represented the Lord's celestial kingdom, but when they turned aside from those rituals to idolatries they represented the kingdom of the devil, *sh. ib.*, see also TO CONFESS, whence Judah had his name, 3880. The four sons of Jacob in order, Reuben, Simeon, Levi, and Judah, represent the progress of the regeneration of the celestial man, and the rest, when the order is continued to Joseph, the progress of the regeneration of the spiritual man, 3921, end. It was peculiar to the families descended from Abraham that each acknowledged his own god, and they were idolaters, 4208. See ABRAHAM. Nevertheless the genuine things of the church could be represented by them, *ib.* With the posterity of Jacob there was the

representative of a church, but not a church, 4281. Their Divine worship was merely external, and separated from internal, thus idolatrous, but still they could represent, and they were compelled to that worship by external means, *ib.* With the posterity of Jacob there was not a representative church, but the representative of a church, 4288. The representative of the church was not instituted amongst the posterity of Jacob until they were altogether devastated as to interior things, otherwise they would have profaned what is holy, *ill.* 4289. The Jews were not elected, but on the contrary they were very urgent to be a church, *sh.* 4290. They were of such a quality that they could be in a holy external without an internal, *ill.* 4293. The Jews had an idea of Jehovah as of a very old man with a long and snowy beard, who could do miracles more than other gods, 4299, end. With the Jews there was not a church, but the representative of a church, 4500, 4503. They were in corporeal and worldly love, and in no celestial and spiritual love, 4307. They were surrounded with evil spirits even when they were in a holy state, 4311. The Lord was representatively present with them, that is, the holy external was miraculously elevated into heaven, *ib.* The quality of that nation is evident from the Lord's parables and from several things which the Lord spake concerning them, 4314. The Jews were such from their first fathers, and afterwards, *sh.* 4316. Hereditary evil was such with them that they did not admit of regeneration, *sh.* 4317. They yielded in temptations which were only external, *ib.* end. They extinguished interior truths, 4429, 4433. They could not receive interior truths, 4433. The representative of the church had good in it, but in respect to the posterity of Jacob it had not good, 4444. When they became idolaters they represented things infernal, *ib.* The statutes, judgments, and laws commanded to the posterity of Jacob were known in the ancient churches, 4449. The Jews are mostly in externals, because in avarice, 4459, end. In the church amongst the posterity of Jacob were all falsities and evils, both generally and specifically, 4503. The posterity of Jacob cannot receive the internal of the church, 4680. Judah denotes what is contrary to every kind of good, 4750. Such Jews and such a church were represented by Judas Iscariot, *ib.* 4751. The tribe of Judah went more astray from goodness than the rest of the tribes, *sh.* 4815. The Jews derived their origin from a Canaanite and from fornication, 4818. And that origin involves that evil from the falsity of evil pertained to them, *ib.* The Jews were also from whoredom with a Canaanitess, 4820. They were idolaters continually, who worshipped only things external, *ill.* 4825. And this takes its rise from inmost idolatry, which is from the loves of self and of the world, *ib.* With the posterity of Judah the falsity of evil prevailed, or false doctrine derived from evil of life, 4832. The representatives in the Jewish church were not new, but existed before in the Ancient Church, 4835. Amongst the Jews there was nothing conjugal either in a spiritual or natural sense, 4837. Judah denotes in general the nation descended from Jacob, specifically that which descended from Judah, 4815, 4842. The internal of the church could not be given with the Jewish nation, the reason, 4844, 4846, 4847. How erroneously they think who believe that the Jews, in the end of the church, will be converted and brought back to the



land of Canaan, 4847, end. Judah denotes the religion of that nation, 4864. The Jews regard the internal things of the church no otherwise than as false, *ill.* 4865. Their conjunction with the internal of the church is like as with a strumpet, *ill.* 4868. The conjunction of the external of the Jewish Church with the internal is as with a strumpet, and of the internal with the external like that of a daughter-in-law with a father-in-law under pretence of fulfilling the duty of a brother-in-law, 4874, 4913. *With* the Jewish nation there was a church, but *in* that nation none, *ill.* 4899, 4912. The internal of their church was conjoined with the external, as a daughter-in-law with a father-in-law under pretence of fulfilling the duty of a brother-in-law; but the external with the internal, as with a harlot, 4899. They had an external without an internal, shown by their doctrines, in that they were allowed to hate an enemy, and to treat other nations with barbarity, and also from the fact that they did so treat them, 4903. The Jews from their religion also affirm internal truths, when they view them as their own, but in what manner, *ill.* by examples, 4911. An explanation respecting the conjunction of the external with the internal being as whoredom in that nation, *ib.* Of the hell of cruel adulterers, where are such as were of the Jewish nation, 5057. How cruelly the Jews treated the Gentiles from delight, *ib.* Judah denotes the goodness of the external church, 5583. Judah denotes the goodness of the church, 5603, *ill.* also 5782, 5794, 5833. The fathers of the Jews, Abraham, Isaac, and Jacob, worshipped every one his own god, and their fathers in Syria did so, and hence the Jews and Israelites were of such a genius, 5998. The sons of Israel in the land of Canaan represented the church, and the nations there represented things infernal, and on this account they were given over to devastation, and it was forbidden to enter into a covenant with them, 6306. With the Jews there could only be instituted what was representative in the external form, not in the internal, and still by that representative there was at that time communication with heaven, 6304. Judah denotes the celestial church and what is divinely celestial, 6363. The brethren of Judah denote the truths of the celestial church, 6364. The Lord appeared to the Israelitish people from Mount Sinai according to the quality of the people, thus in smoke, cloud, and thick darkness, 1861, end, 6832. The Jews acknowledged several gods, and worshipped the name of Jehovah, *sh.* 6877. With the Jewish and Israelitish nation there was the representative of a church, and not a church, 7048. There are several reasons why it is believed even by Christians that the Jewish nation is chosen and are to be introduced into the land of Canaan; confirming passages from the Word are quoted, and from the Word it is shown what is the quality of that nation, 7051. The Jews and Israelites were cruel against their enemies, from experience, 7248. The Jews in heart believed in several gods, 7401. The Jews and Israelites were not better than other nations, and in no respect chosen for heaven, although they are called the people of Jehovah, *sh.* 7439. The worship of several gods was implanted in the heart of the Jews more than of all other nations, 8301. The error that the Jews are again to be chosen, *ib.* end. The Jews and Israelites above every other people could represent holy things, because they worshipped external

things as Divine without an internal, 8588. In what manner the representative passed from them, first to simple angelic spirits, who represent the skin, and from these to interior angels, *ib.* What the kingdom of judges is, and the kingdom of priests, and next the kingdom of kings; and the Jews were divided into two kingdoms, why, and what they represented, 8770. Interior things are veiled with the Israelitish and Jewish nation when they are only in representatives, and this was their sanctification, 8788, 8806. The Israelites were in the greatest obscurity as to the truths of faith, and in falsities from evil of life, and therefore the Lord appeared to them in a thick cloud, in smoke, and in fire on Mount Sinai, 8814, 8819. And this was according to their quality, 8819, end. The posterity of Jacob were most prone to worship things external, and why, 8871. They applied the Divine statutes to things idolatrous, 8882. When the Jews worshipped other gods they represented things infernal, 9284. How the case was with the Israelites and Jews, who were in externals without an internal; and the representative of a church was instituted amongst them, but not a church, and they were the worst of all nations; see quotations, 9320, end. The Israelites and Jews were permitted to destroy the nations because they were of such a character, and themselves the worst nation, *ib.* The sons of Jacob were in an external without an internal, quotations, 9380. The Jews were in an external and not in an internal, *ill.* 9373, 9381. They can be in external humiliation more than others, but still not in internals, *ill.* 9377. The Lord appears to all according to the quality of their love, and is a creating and renovating fire to the good, but a consuming fire to the evil, thus to the Jews, 9434. With the Jews the interiors were closed when in a holy state, 9962. With the Israelitish and Jewish nation all things were representative of the interior things of the church and of heaven, 10,149. The tribe of Judah was the first tribe, when Reuben, Simeon, and Levi were cursed, 10,335. The Israelites and Jews were altogether unwilling to know anything concerning the internals of the Word, of the church, and of worship, because they were in things external separate from internal, 1096, 10,401, 10,407. Therefore a church could not be instituted amongst them, but only the representative of a church, 10,396. A collection of remarks concerning the Jews, *ib.* The Israelitish nation could be in things external and in a holy state at the same time, and be obstinately urgent above all others, but from the love of self, 10,430. The external sense of the Word was changed and made different on account of the Israelitish nation, which was then to be treated of, *ill.* and *sh.* 10,453, 10,461. The interiors of the Israelitish nation are described, 10,454-10,457, and 10,462-10,466. With the Jews the internal is closed that communication may be by the external and prevent the profanation of internal good affections and truths, 10,492. The worship of the Jewish nation is to have an end at the end of the Christian Church in Europe, 10,497. The internal is altogether closed with the Israelitish and Jewish nation, 10,498. Miraculous communication with heaven was effected by the externals of their worship, and for this purpose two things were requisite, namely, that what is internal should be altogether closed, and they should be in a holy external, 10,500. This could not be given after the Lord's coming, and on this account they

were rejected from the land of Canaan, *ill. ib.* There was no church amongst them but the representative of a church, 10,526-10,531. If the internal were opened with them they would perish, 10,533. They were urgent that Jehovah would be with them, and thereby the church, for the sake of eminence above others, *sh.* 10,535. The Jews see the Word from without, and not from within, 10,549-10,551. The Israelitish nation worshipped Jehovah as to name only, *ill.* 10,559-10,561, 10,566. They worshipped Jehovah that they might be more eminent than all others in the whole earth, 10,566, 10,570. The Jews could be in a holy external state from the fire of self-love, or for the sake of eminence above others, 10,570. The internal of the Israelitish nation was filthy, hence closed in worship; the reason was lest they should defile internal things, and thus representatives should perish, 10,575. The external of worship of the Israelitish nation could communicate with heaven miraculously, *ill.* by examples, 10,603. The interiors with the Israelitish nation were closed when in worship, because they were filthy, 10,629. Moses was urgent for the people to be accepted, and it was so done in consequence of his urgency, 10,632. Of those who are in what is internal, who are in what is external in which is an internal, and who are in what is external without an internal, 10,682. See INTERNAL. The Jewish nation, inasmuch as they were in an external without an internal, could not endure spiritual and internal things, because such things relate to the Lord and to love and faith in Him, 10,694, 10,701, 10,707. The sons of Israel signify those who are in things external without an internal, 10,692. The Israelitish nation represented the church, but the church was not with them, cited, 10,698.

JOB is a book of the Ancient Church, but not amongst those which are called the law and the prophets, because it has not an internal sense, 3540, end, 3901, 9942.

JOHN. Peter, James, and John denote faith, charity, and the good affections from charity; see Preface to Gen. xviii. John represented goodness from charity, Preface to Gen. xxii. John lay at the breast of Jesus, because he represented good works, 3934, end. John the Baptist denotes the Word, and his clothing and food signified the external things of the Word, 7643, end. It is according to the order of heaven for spirits to be sent before the angels who come to men, to prepare them, as John the Baptist did before the Lord, 8028. See JUPITER. John the Baptist denotes the Word, shown, and the things concerning him explained, 9372, also how he was Elias, *ib.* The words of the Lord to Peter and John are explained, where He tells Peter what to love, and to feed His sheep, and follow Him, also what, etc., 10,087. John lay at the Lord's breast because he signified the goodness from charity, *ib.*

JOINT, TO BE PUT OUT OF. What, 4278.

JOKSHAN and his sons, what, 3240.

JORDAN. It signifies those things which pertain to the external man, as does also Euphrates, 1585. Jordan denotes initiation into the knowledges of goodness and truth, and it denotes the first and ultimate of the Lord's kingdom or church, *sh.* 4255.

JOSEPH. The four first births of Leah, Reuben, Simeon, Levi, and Judah, represent the progress of the regeneration of the celestial



man, and the seven remaining to Joseph, the progress of the regeneration of the spiritual man, 3921, end. The words God has gathered my reproach, etc., represent in the supreme sense the Lord as to the Divine spiritual, in the internal sense the spiritual kingdom or good of faith, in the external salvation fructification and multiplication, 3969. Joseph in the external sense denotes fructification and multiplication, 3971. Joseph denotes the celestial spiritual man who is rational from a rational mind, but Israel denotes the celestial spiritual man who is from the natural mind, 4286. Benjamin denotes the spiritual of the celestial mind, Joseph the celestial of the spiritual, 4592. Each is intermediate, 4585, 4592, 4594. See CELESTIAL. Joseph denotes the Divine human spiritual of the Lord, 4669. Joseph specifically represents Divine truth concerning the Divine Humanity of the Lord, 4723, 4724. Joseph denotes the celestial spiritual man from the rational, or the Lord's internal man, 4963. Joseph denotes the celestial of the natural mind, 5086, 5087, 5106. He denotes the Lord as to the celestial of the spiritual principle, 5249. He denotes the celestial of the spiritual, of which, 5307. What the celestial of the spiritual principle is, which is Joseph, *ib.* 5331, 5332. See CELESTIAL. The celestial of the spiritual, which is Joseph, is truth from the Divine Being, *ill.* 5417. Joseph and Benjamin denote the internal of the church, and the rest of the sons of Jacob denote its external, 5469. Joseph when he is called a man (*vir*) denotes truth from an internal or spiritual truth, 5584. The things related of Joseph represent the glorification of the Lord's Humanity, 5688. Joseph denotes internal good, 5805, 5826, 5827. He denotes the internal celestial, 5869, 5877. The natural mind under the government of the internal is represented by Joseph, 6145. He denotes the internal, 6175. Joseph denotes the internal celestial and the good of the internal, and in reference to what is more and less internal, as applied to those things which are in the natural mind, 6224. His sons Ephraim and Manasseh are meant by Joseph, 6275. Joseph denotes the spiritual church, in the supreme sense the Divine spiritual of the Lord, 6417. The house of Joseph denotes things celestial and spiritual, 6526. Joseph and Benjamin denote angelic societies constituting the uniting medium signified by the veil before the ark, 9671.

JOSHUA. He denotes truth combating, of which, 8595. As the minister of Moses he denotes the Word and what is representative, 9419. He denotes Divine truth surveying and perceiving, 10,454. He denotes Divine truth ministering in the place of Moses, 10,557.

JOURNEY, TO. See TO SOJOURN and TO DWELL, TO WALK, TO GO FORTH, PLACE, MOTION. To journey signifies order and institutes of life, 1293. It denotes to advance, 1457. To go is to live, 3335. To go thence is to leave, 3416. To go out is to live more remotely, 3690. To journey and to go denotes what is successive, 4375, 8345. It is to live, whence, *ill.* 4882, 5493. To go is life, *ill.* 5606. To go in is communication, 6902. To go out to meet is reception, 7000. To live and walk is to live, why, 8417, 8420. To go, when concerning the Lord, is to give life, to be present, and to lead, 10,567. To journey denotes what is continuous, 4554, 4585, 5996. The journeyings and encampments of the Israelites in the desert signify spiritual states and

their changes, 8103. To journey denotes what is continually successive, 8181, 8397. It denotes arrangement, when, 8192. It denotes what is progressive of spiritual life, 8557. According to journeyings, namely, of the sons of Israel in the wilderness, denotes according to the order to receive spiritual life, 8559. What motions and progressions are in the other life. See PLACE and 5440. Journeyings in the other life are changes of the state of the interiors, *ill.* 10,734, and from experience, 1273-1277.

JOY. See HEAVEN. The generality have so common an idea concerning heavenly joy that it amounts to none, 449. Ideas and experiences concerning heavenly joy. See HEAVEN. Gladness denotes what is spiritual, or of truth; joy denotes what is celestial, or of good, 3118, 4137. Of heavenly joy. See HAPPINESS. Joy is predicated of good, gladness of truth, *sh.* 8339, end. The Divine joy on the reception of goodness and truth is infinite, because the love which gives birth to the joy is infinite, 8672. The quality and origin of heavenly joy, 10,722-10,724. See HEAVEN.

JUDGMENT. What the last judgment is, 900, 931, 1311, 1850. Judgment is the punishment of evil, 1311. What is meant by consummation, 1857. Concerning judgment. See also CONSUMMATION, VISITATION, and VASTATION. Judgment belongs to the Divine human and holy proceeding of the Lord, 2319-2321. Judgment is from good and truth, judgment from good and from truth, what, the Lord never judges any one to hell, 2335. Of the last judgment, 2117-2133. It is generally supposed that it will come with the destruction of the world, and this from the Word prophetic of a new heaven and a new earth, 2117. It denotes the last time of the church, as every church has had its judgment, 2118. It denotes the last judgment to every man, and how it is effected, is described, 2119. How is to be understood what the Lord speaks concerning the consummation of the age, and concerning the sea, the sun and moon, the stars, nation against nation, 2120. The time of the last judgment is at hand, may be manifest from various things in the other life; as that the evil from the Christian world overcharge the world of spirits and its interior sphere, 2121. The generality of those who are from the Christian world are ensnared by the love of self and of the world, are principled in deceit, and make light of faith, 2122. Hereditary evils are increased, and the equilibrium begins to ponderate on the side of evil, *ib.* Good affections and truths from heaven are in a moment turned into evils and falsities, 2127, 3607. In the antediluvians voluntary good was destroyed, and at this day intellectual good begins to perish, 2124. The quality of Christians at this day represented by black spirits, by children who were combed, by a tree into which a viper ascended, by a dog, and by women in a kitchen, 2125. Their quality in opposition to innocence represented by an infant whom they were desirous to treat in the most cruel manner and to kill, 2126. In the world they do not appear of such a quality, but their internals are such, *ib.* In the other life there appears like something of a last judgment before the evil, 2127. When ill-assorted societies are dissociated it is effected by a company of spirits flying towards and dispersing them; of the state of such process, which is a kind of last judgment, 2128. In like manner there are conflicts of thoughts and reasonings, of which

and their quality, 2129. A disputation, whether the twelve apostles on twelve thrones judge the twelve tribes of Israel, and whether others are admitted into heaven besides those who have suffered misery and persecution; how those things are to be understood, *ib.* An idea of the last judgment, when they are let into heaven. Being delivered from the wolf; they are received, introduced, next admitted into the societies of heaven. This is not the case with those who come afterwards; others also wished to be admitted, meant by their coming too late, knocking, wanting oil, etc., 2130. How they are received in heaven when let in; they pass from one society to another according to their desires, 2131. The person who came to the marriage not clothed in a wedding garment denotes those who are in hypocritical deceit, who can insinuate themselves into heavenly societies, but are cast down of themselves into some hell, 2132. A heavenly glorification of the Lord was heard to an immense degree, and it was seen like a descending radiation which is effected when they are in a state of tranquillity and peace, 2133. Justice is predicated of goodness, judgment of truth, 2235. See also CONSUMMATION, likewise VASTATION and VISITATION. Several particulars concerning the separation of the good from the evil, how it is, 2438. The last judgment is the end of the church with one nation and its beginning with another, 3353, 4057. An explanation of what the Lord taught concerning the last judgment, or concerning His coming, and the consummation of the age in Matt. xxiv. 3-8, 3353-3356. An explanation of what is contained in the same chapter (vers. 8-14), 3486-3489. An explanation of what is contained in the same chapter (vers. 15-18), 3650-3655. An explanation of what is contained in the same chapter (vers. 19-22), 3751-3759, and of what is contained in the same chapter (vers. 23-28), 3897-3901. God has judged me, and has also heard my voice, whence He is called Dan; in a supreme sense it denotes justice and mercy, in the internal sense the holiness of faith, in the external the good of life, 3921. An explanation of what is contained in the same chapter (vers. 29-31), 4056-4060. The last judgment has been often repeated, 4057. It does not denote the destruction of the world, 4059. The Lord has come as often as there has been a last judgment, 4060. An explanation of what is contained in the same chapter (vers. 31-35), 4229-4331, and of what is contained (vers. 36-42), 4332-4335. The last judgment is the rejection of an old church and the establishment of a new, 4333. In this world there has been a last judgment four several times, *ib.* An explanation of what is contained in the same chapter (ver. 42 to the end), 4422-4424, with a summary of what is contained in that chapter, 4423. Some believe the soul to be mere thought, others it is a kind of spectre, others they are to rise again at the last judgment, and then with the body, 4527. The last judgment is not the destruction of the world, but the last time of a former church and the first of a new, 4525. An explanation of what is contained in Matt. xxv. 1-14. Of the last judgment, 4635-4638. What the Lord said concerning the last judgment in chapter xxv. 31-33, 4807, 4809, 4810. A last judgment is for every one when he dies, of which the Lord speaks in the same chapter of Matthew, 4807, 4808. What is contained in that chapter (vers. 31-33), 4954-4959. What is contained in the same chapter from ver. 37 to end, explained, 5063-5071. Judgment is effected from truth, 5068. It is the last judgment to every



one when he dies, and he does not rise again with the body, *ill.* 5078, 5079. To judge the people denotes truth in its office, 6397. Let Jehovah see and judge; by this expression is denoted Divine arrangement, 7160. Great judgments denote according to the laws of order, thus according to truths Divine, 7206. Judgment has relation to the well-disposed and to the ill-disposed, *ib.* Damnation is effected by degrees of exploration, 7273, 7295. The angels exercise a kind of judication, but still the Lord is the only judge, 7811. To judge denotes the arrangement of truth, 8685. Judgments and laws denote truths and the truths of good, 8695. The Lord does not judge any one, but arranges him, and he is judged according to reception, 8685. Man is judged according to will, not according to acts, because the will is the man himself, 8911. Judgments denote exterior truths such as are in a civil state, where the representative church is, *sh.* 8972. There is a distinction between precepts which are of the life, judgments which are of the civil state, and statutes which are of worship in general, *ib.* Judgments denote truths, cited, 9260. Judgments denote the truths of the spiritual state, and words the truths of the rational state, 9383. Judgment denotes Divine truth, doctrine, and life, *sh.* 9857. It also denotes to judge to life or to death, *ib.* The day of visitation denotes the last state of the church in particular and in general when there is judgment; in what manner it is then effected, briefly, 10,510. Of the Lord appearing in a cloud in a human form, and also in radiance to the inhabitants of a certain earth, and the spirits were gathered together to the right and to the left, and thus were separated, 10,810. And on this occasion also in the lower parts of the earth there, 10,811.

JUGGLER, SHE. See MAGIC. Of the deceit, the punishments, and the hells of jugglers, or of syrens, 831. Magicians seem to themselves to have staffs, the reason, 4936. The arts of juggling denote the falsities of the evil of self-love, which destroy the truths of goodness, *sh.* 9188. What the arts of juggling are, *ib.* See WITCH.

JUPITER. See PLANET and EARTH. The Lord was seen by the spirits of Jupiter such as He had appeared to them in their earth, 7173, end. Of the spirits and inhabitants of the planet Jupiter, 7799-7813. Several things concerning them, 7799. They and the planet appear in front towards the left, at some distance, 7800. There are spirits of a threefold kind with whom I have discoursed—chastisers, instructors, and holy angelic spirits who have bright faces, 7801. Spirits speak with the inhabitants there, 7802. The chastising spirits come to man, and when they come they strike terror; they are described as to their quality, 7803. The instructing spirits came, 7804. The angelic spirits are present at the head and rule them, 7805. They see two signs, an old man with a white face for a sign they should say nothing but what is true, and a face in a window for a sign to depart, 7806. In this case the face of the man of that earth is kept cheerful and smiling with an open mouth, the region of the lips being prominent, 7807. A man is punished more severely if he again commits evils, 7808. Spirits speak with man, but not man in return, except a few words, and it is forbidden him to tell any one that a spirit has spoken with him, 7809. The kinds of punishments, *sh.* 7810. The angels exercise a species of judication, but only to appearance, 7811. Spirits afterwards come who suggest contrary per-

suasions grounded in evil, 7812. Spirits apply themselves under the left elbow with a hoarse speech, and are sent before the angels when they come to man, 8021. The speech of their angels attendant upon me, it was at first grosser, then purer, and at length still purer, 8022-8026. Spirits interrupt discourse, and admonish me to behave modestly with the angels, 8027. It is according to the order of heaven that spirits should be sent before the coming of angels, as John the Baptist before the Lord, 8028. Spirits are taken up into heaven when they become angels by bright horses as of fire, like Elias, 8029. Angels in the first heaven appear clothed in blue, and that colour is loved by them, 8030. Those spirits cannot have consort with the spirits of our earth, why, 8031. The approach and influx of a spirit of Jupiter is gentle and sweet, 8111. Signs when there are disagreements among them, a bright irradiation or a little swath, 8112. They kept my face smiling and cheerful, and they have tranquillity and delight in so doing, 8113. They have interior felicity because their interiors are open to the Lord, 8114. Angelic choirs greatly delight them, 8115. In that earth there is a great multitude of men because they can be nourished, 8116. They are distinguished into nations, families, and houses, and have no ambition to bear rule nor to possess the goods of others, 8117. The case was the same in ancient times on our earth, of which times, 8118. The faces of the inhabitants of Jupiter are beautiful, 8242. They believe that after their decease their faces will be enlarged, *ib.* And then the fire of heaven will make their face, 8244. On this account they wash and wipe the face much, not so the body, 8245. The faces of the inhabitants of our earth did not please them, 8246. They love smiling and cheerful faces, because such with them have no solicitude about the future, nor care about worldly things, *ib.* 8247. They love faces which are prominent about the lips, because they speak by the face, *ib.* Their speech by the face was shown, 8248. They have also a speech of expression, *ib.* The Most Ancient people of our earth held such discourse by the face; and concerning its excellence above discourse by expressions, see several things, 8249. The inhabitants of Jupiter do not walk erect, but as it were leap, 8373. They always keep the face forwards and never backwards, 8372. In what manner they sit, 8373. They are very desirous that the face should appear, and hence the spirits appear as if they were swimming, 8374. They are naked, and do not blush at it, because their minds are chaste, 8375. When they lie down they turn their face to the chamber, why, 8376. They are long at their meals for the sake of conversation, and then they sit on fig-leaves, 8377. They do not prepare their food for taste, but for use, 8378. Of what sort their habitations are; within is an appearance like that of heaven, 8379. Of what sort their tents are, *ib.* They care for nothing beyond necessities; they love infants, 8380. They have large horses, but in forests, and they have a natural dread of them, 8381. The spirits of Jupiter are infested by the spirits of our earth, 8382, 8383. They muse upon what they say, why, 8384. They were informed about printing, the Word, doctrines, and what is written, and thereby published, 8385. They acknowledge our Lord, whom they call the only Lord, and that He is a Man; they have seen Him in their earth, 8541. The doctrine of faith is there handed down from parents to

children, *ib.* The greatest caution is taken to prevent wrong thoughts concerning the only Lord, 8542. He is the same with our Lord, *sh.* 8543, 8544. They do not attend to scandals injected by the spirits of our earth, 8545. All good is from the Lord, a discourse with them, 8546. The Lord is the only Man, and men are only so far men as they are His images, 8547. Their wisdom is transferred from parents to children successively, 8627. They have no concern about the sciences, because they say they are as clouds before the sun, and cause blindness, *ib.* 8628. They cannot be with the spirits of our earth, why, 8630. They are distinguished from others by their spheres, *ib.* An example of their perception and intelligence, from a representation how the Lord turns evil into good, 8631. They were instructed that the Lord does evil to no one, but they were not willing to admit it until they were told that evil is not from their angels, 8632. They had no concern about things artificial, 8633. They have no festival days, but perform worship at sun rising and setting, *ib.* The speech of the spirits of Jupiter is inwardly voluble, closing in a murmur, 8733, 8734. Of their saints, what is their quality, 8735-8740. They say they are mediatory lords, 8735, and they call the Lord the supreme Lord, not the only Lord, *ib.* They say the habitation of the supreme Lord is in the sun, and therefore they adore the sun, 8736. The instructing and chastising spirits do not come to them, why, 8737. They wear a towering cap, 8738. In the other life they sit as idols, and their faces shine as by the light of a fire, but still they are cold, 8739. They cut wood, because they attribute to themselves merit, 8740. The spirits of Jupiter, who are called sweepers of chimneys, who they are, 8846. They have reference to the seminal vessels, and they desire to be admitted into heaven, of whom, 8846-8848. They have conscience on occasion of slight evil, from experience, 8849. I saw a bony baldness, and such a sight is presented to them when they are about to die, 8850. They are not concerned about death, because they know they are to live afterwards, *ib.* They do not live more than thirty years because of the too great abundance of men of that earth, 8851. And they enter into the married state in the first flower of youth, *ib.*

JUSTICE. See MERIT, JUST. Justice respects the good of charity, integrity the truth of charity, 612. The Lord was made justice as to the human essence by temptations and victories, through His own power, 1813. This was predicted by the prophets, *ib.* No man in any case can from himself be made justice, *ib.* They who claim heaven to themselves from their own justice are in the judgment of Gehenna, 942. The Lord by His own power united the Divine essence to the human, and the human essence to the Divine, and thus was alone made justice, 2025, 2026. Justice is predicated of goodness, judgment of truth, 2235. Goodness and truth, and justice and equity, and honesty and decorum, follow each other in order, and that upon them conscience is founded, 2915. Justice when it relates to the Lord denotes Divine sanctity, 3997. There is a conscience of moral and civil goodness and truth, or of what is just and equitable in the natural mind, of which, 4167. They are called just who are in goodness from charity, and they believe they are unjust of themselves, but are made just by the appropriation of the Lord's justice, 5069. Justice, just, and to justify, what those expressions specifically



signify is not yet known, 9263. Innocence is interior goodness, and justice is exterior goodness, 9262, 9263. Justification and just mean what is from the Lord, 9263. To justify denotes to absolve, 9264. The only goodness which reigns in heaven, and makes heaven, is the goodness of the Lord's merit and justice, *sh.* 9486. The justice of the Lord was and is the continual subjugation of the hells and restoration of the heavens to order by His own inherent power, and it also denotes the glorification of His Humanity, *sh.* 9715; and denotes likewise the good of merit, *ib.* Psalm cx. is explained, where the Lord's combats in the world are treated of, 9809. The Divine power of the Lord consists in saving man by removing hell, and it belongs to the Lord alone, *sh.* 10,019. By the Lord redeeming man by His blood, in the external, the internal, and the inmost sense, in this latter sense it denotes that He subdued the hells, and reduced all things into order, and that man otherwise could not have been saved, 10,152. And this was effected by His Divine Humanity, *sh. ib.*

JUSTIFICATION. Something concerning justification, 2116, 2694.

## K.

KADESH. It denotes truths and contentions about truths, 1678. What is meant by Kadesh, 1958. It denotes the affection of interior truth proceeding from things rational, 2503.

KEDAR. Nebaioth and Kedar denote those things which are of the spiritual church, especially among the Gentiles, *sh.* 3268. Kedar, which is Arabia, was named from the son of Ishmael, *ib.* The Arabians and Kedarians in the wilderness denote those who are not in goodness, *ib.*

KEEP, to. To keep when spoken of the Lord denotes His providence, 9304.

KEEPER. To be a keeper denotes to serve, 372. Faith is the keeper of charity from being subservient thereto, *ib.*

KENITE. The Kenite, the Kenizzite, and Kedomite denote falsities to be expelled from the Lord's kingdom, 1867.

KESITHÆ, which were money, denote truths, 4400.

KETURAH. What, 3237, 3239-3242. The sons of Keturah denote the doctrines and worship of the Lord's spiritual kingdom, 3243.

KEY. The keys of the kingdom of the heavens, what, shown in Pref. to Gen. xxii. and 3750. A key denotes power, *sh.* 9410.

KID. He-lambs and she-lambs signify innocence of the internal or spiritual man, and kids and she-goats the innocence of the external or natural man, consequently their truths and good affections, *sh.* 3519. A kid of the she-goats, as signifying the innocence of the external man, denotes a conjugal pledge, *sh.* 4871.

KIDNEYS. An operation of heaven into the kidneys was observed, 3884. Of the correspondence of the kidneys, the ureters, and the bladder with the Grand Man, 5380-5386. The quality of those who constitute the peritonæum when they are infested by those belonging to the kidneys, 5378. They who constitute the kidneys, the ureters, and the bladder, are they who explore and who chastise, 5381-5384. When it is said in the Word that Jehovah searches the kidneys and the heart, it denotes spiritual things, or those which are

of truth, and celestial things, or those which are of goodness, *sh.* 5385. And also in the Word chastisement is attributed to the kidneys, *ib.* Succenturiate kidneys, or kidney capsules, their uses, and that chaste virgins constitute that province in the Grand Man, of whom, 5391. By kidneys in the Word is signified truth exploring, purifying, and chastising, 5385, 10,032, 10,074.

KILL, to. See TO SLAY.

KING. See KINGDOM. Kings, kingdoms, and people denote truths, 1672. What the priestly attribute of the Lord is, and what the regal, 1728. What the Lord is as a king, and what as a priest, 2015. Kings denote truths, *sh. ib.* 2069. See also KINGDOM.

KINGDOM. See HEAVEN. Man is a kingdom of the Lord, 29. The kingdom of the Lord is immense, 1810. Kings, kingdoms, and people denote truths, 1672. Kingdom denotes truth of doctrine, 2547. To reign is predicated of truths which are of the understanding, and to rule is predicated of good affections which are of the will, *sh.* 4691. Empires and kingdoms were made on account of the loves of self and the world, 7364. Jehovah shall reign for ever was a customary form of speaking in the ancient churches; and it denotes that all things are from the Lord, and the Lord is God and Lord of heaven and earth, 8331. A kingdom of priests denotes those who are in the good of truth, 8770. Conversation with the angels concerning two forms of government, namely, that derived from love towards the neighbour, and that derived from the love of self, 10,814. See EMPIRES.

KIRJATH-ARBA, which is Hebron, denotes the Lord's church, Kirjath-Arba as to truth, Hebron as to goodness, 2909. See HEBRON.

KISS, to. Kissing signifies conjunction from affection, 3573, 3574, 3808, 4215, 4353, 4929, 6260. Kissings denote also hypocritical and deceitful pretences, *ib.* To kiss upon the mouth denotes to acknowledge and obey, 5311. To kiss denotes adjunction from grace, 5929.

KITCHEN. Two women in a kitchen, 2125.

KITTHIM. What, 1156.

KNEADING-TROUGHS denote delights of the affections, also of lusts in the external natural mind, 7356.

KNIFE. The knife used for sacrifices denotes the truth of faith; it is called a little sword, also what was of stone for circumcisions, 2799. See SWORD. The reason why knife is seldom named in the Word is because there are wicked spirits which are called spirits of the knife (*cultrarii*), of whom, 2799, end.

KNOW, to. See SCIENCE.

KNOWLEDGES and TO KNOW. See DOCTRINE and SCIENCE. They are truths of childhood, and they are not truths in themselves, but from the Divine things which are in them, 3676. Knowledges are for uses, 6815. To know denotes to understand, to believe, and to perceive, when and whence, *sh.* 10,155. To know when it relates to God denotes to foresee and to provide, 5308. When it is said that God knows it denotes that He endows with charity, 6806.

KNOWN. They who are known to each other find each other in the other life, 1114. Also they who were known from their reputation, *ib.* They who are known are instantly present when they are thought about, 1274. I have discoursed almost with all who were known to me, 5, 448, 1636, 1880. They who were known in the other life recollected the actions of the past life, 2486.

## L.

**LABAN** denotes the affection of good in the natural man, 3129, 3130, 3160. Laban in Haran denotes the affection of external or corporeal good; it properly denotes collateral good from a common stock, 3612, 3665, 3778. The good represented by Laban is not genuine, but still is serviceable for introducing genuine truths and good affections, 3974, 3982, 3986, end. Of the middle good, which is represented by Laban, in what manner it serves to introduce genuine good affections and truths, *ill.* 4063. It is effected by societies of spirits and of angels, 4067. Laban the Aramæan denotes goodness in which there is not Divine goodness and truth, 4112. Laban represents lateral good, such as that of the Gentiles who were in the good affections for works, 4189, 4206. He also denotes the goodness of the external or natural man, 3129, 3130, 3160, 3612, 3665, 3691, 3778, 4112, 4189, 4206. To what goodness it is serviceable, 3974, 3982, 3986, 4063.

**LACERATION.** See **DISCRIPTION.** The punishment of laceration, 956.

**LADDER.** It denotes communication, and this of lowest truth and of the goodness thence derived, 3699, 3701. The head of a ladder denotes heaven, 3700.

**LAKE.** Waters gathered together and lakes denote in the aggregate knowledges by which intelligence is acquired, 7324.

**LAKE.** A description of it, 819. Of a muddy lake, 956. A lake of waters denotes the knowledges of good and truth by which intelligence is procured, and when the Egyptians are treated of it denotes scientific truths, *sh.* 7324. A lake of fire and sulphur denotes hell, *ib.*

**LAMB.** Some particulars of lambs, 3519. See **KID.** A lamb denotes innocence, *sh.* 3994. Lambs denote interior innocence, and she-goats exterior innocence, 3519, 7840, 7852. It denotes goodness from innocence, *sh.* 10,132. He-lamb denotes the inmost goodness from innocence, ram the interior or middle goodness from innocence, and a young bull the external goodness from innocence, *ib.* end.

**LAME or HALT, TO HALT.** To halt denotes to be in goodness in which as yet are no genuine truths, but still general truths which can be insinuated, and such as do not disagree with genuine truths; thus the lame denote those who are in good but not in genuine good, by reason of the ignorance of truth, in which good the Gentiles are who live in mutual charity, *sh.* 4302. The lame also in the opposite sense denote those who are in no goodness, and hence in no truth, *sh. ib.* There is a difference between halting and being halt, or lame, *ib.* To halt on the thigh in the internal historical sense denotes that good affections and truths were altogether destroyed, 4314.

**LAMECH** denotes vastation, 406, 427.

**LAMP.** Lamps with lights denote truths which are lucent from good, 7072. Lamps denote things spiritual in which are things celestial, where the ten virgins are treated of, 4638. A candlestick denotes the spiritual heaven, and the lights denote faith with the intelligence of truth and the wisdom of goodness from the Lord alone, *sh.* 9548, 9783.

**LAND or EARTH.** See **EARTH.**



LANGUAGE. See TONGUE.

LASCIVIOUSNESS. Of the punishments of lasciviousness. See HELL and ADULTERIES. Conjugal love, flowing into the lascivious, is changed according to reception into lasciviousness and adulteries, 2741, 2742. Lascivious love assumes a semblance of conjugal love, 2742.

LAST. See EXTREME.

LAUGH, TO. See LAUGHTER.

LAUGHTER. Of the origin and essence of laughter, 2072, 2216. Laughter denotes the affection of truth, *ib.* 2640. Isaac was hence named, 2072.

LAVER. The laver in which purification was effected denotes the natural mind of man, *ill.* and *sh.* 4799. Of the brazen sea of Solomon, 10,235. What the ten lavers set near the temple, and what their bases signify, 10,236. See VESSEL.

LAW. The law and the prophets, or Moses and the prophets, denote the whole Word of the Old Testament, 2602. When the law was promulgated on Mount Sinai the precepts of the decalogue were understood by the angels otherwise than by men, 2609, 7089. Laws denote all things of the Word specifically and in the genuine sense, 3382. In what manner the precept of the decalogue of honouring parents is to be understood in the internal sense, 3690. See also LEGISLATOR. The law in an extended sense denotes the whole Word, in a sense less extended the historical Word, in a confined sense the Word which was written by Moses, and in the most confined sense the ten precepts of the decalogue, *sh.* 6752. The Divine law is the Word, thus Divine truth, *sh.* 7462. Judgments and laws denote truths and the truths of good, 8695. The precepts of the decalogue contain in them such things as are in heaven, *ill.* 8900. Law and precept denote truth in general and in particular, 9417. When it is said of the Lord that He fulfilled all things of the law, it denotes all things which are in the Word of the Lord's temptations and of the glorification of His Humanity, 10,239.

LAWGIVER. Lawgiver denotes truth derived from goodness, *sh.* 6372.

LAWYERS. What was the quality of lawyers formerly, Preface to Gen. xviii.

LAZURE, AGATE, AMETHYST. They denote the spiritual love of goodness, or the internal goodness of the spiritual kingdom, 9870.

LEAD. What it signifies in the Word, 8298. It denotes the evil of the exterior natural mind, and, on the other hand, the good of the same degree, *ib.*

LEAD, TO. God leading denotes providence and Divine auspices, 8093, 8098.

LEADER. Tertian-leaders denote common or general things under which are particulars in a series, 8150. Leaders denote chief things, thus also all and every thing, and they are predicated of goodness and of evil, but princes of what is true and false, 8314.

LEAF denotes truth and also faith, 885. See FAITH.

LEAH. Rachel denotes the affection of internal truth, and Leah the affection of external truth, *ill.* 3793, 3819.

LEARNED. Examples that the learned do not know what the simple know, 206. See also SCIENCE, DOCTRINE, UNDERSTANDING,

**WISDOM, INTERNAL, EXTERNAL.** It is not the part of a wise man to confirm a tenet, but first to see whether it be true, 4741. The learned do not believe what the simple do, because from a negative state they consult scientifics, and thereby deprive themselves of interior sight, 4760. The learned are less wise than the simple because they are sensual, from scientific truths are things sensual, 5089. The generality of the learned are in a persuasion of what is false because they confirm falsities by things scientific, 5128. Many of the learned are sensual, the reason, 6316. The learned do not comprehend what spirit is and a life after death, from experience, 6317. The affectation of eloquence and of learning casts things into a shade, 6924. To teach denotes to flow in, and when it is said of the Lord it denotes to provide, 7007. The learned believe that they should receive the Word better if it was otherwise written, but they are altogether deceived, also many of them are atheists and naturalists, 8783. Several of the learned who are in the truths of faith from the Word are in hell, and they who are not in truths, and who are in falsities, are in heaven, the reason, because they are not in goodness, illustrated and shown from the Word, 9192. With the learned in the Christian world the internal is more closed than with the simple, three causes, 10,492. The learned at this day wander only in the bark (the outward rind or husk of opinions), and love to dispute only whether a thing be so, 3677. The learned know less than the simple concerning heaven, concerning goodness and truth, etc., from experience, 3747-3749, 4156, 4760. Knowledges are the means of growing wise and the means of becoming insane, 4156, 4862, 8629. The learned shall shine as the stars, what it means, 3820.

**LEAST.** See **GREATEST.** The least is greatest in heaven because most happy, 452, 1419. What it is to be the greatest and the least in heaven, 3417. Man is in the least things, such as he is in the greatest, 6571, 6626.

**LEAVEN.** The difference between leaven and what is leavened, 8062, end. Things unleavened signified purification from falsities and evils, because leaven signifies what is false and evil, *sh.* 2342. Leaven denotes what is false, 7906. Leavening (fermentation) denotes spiritual combat, because then there is a combat of what is true and of what is false, *sh. ib.* Leavened denotes what is falsified, 8051. Unleavened denotes good purified from what is false, 8058. Of the feast of things unleavened or of purification, 9286-9292. See **FEAST.** Unleavened denotes purified, and leaven denotes what is falsified by reason of evil, *sh.* 9992.

**LEG.** The head upon the legs and the midst denotes from what is inmost to what is outermost, *ill.* 7859. The legs of beasts denote things natural, because they involve also the feet; it is otherwise with men, *sh.* 10,050.

**LEGISLATOR.** It denotes truths, *sh.* 6372.

**LENGTH.** What is meant by length, breadth, and height, 650. See **BREADTH** and **HEIGHT.** Length denotes goodness, breadth truth, 1613, 4482. Days being prolonged denotes augmentation of good, 8898. Elongation denotes disagreement and aversion, *ill.* 9261. Length denotes goodness, breadth truth, 9487, illustrated also from extensions in heaven, 10,179.

LEPROSY denotes the profanation of truth, briefly *sh.* 6963. The lepers who are unclean, but still are desirous to be cleansed, 9209.

LEVI, LEVITE. Levi in the supreme sense denotes love and mercy, in the inmost sense denotes charity or spiritual love, in the external sense conjunction, *sh.* 3877. What and of what quality he is, *ib.* Simeon denotes faith in the will, and Levi spiritual love or charity, and in the opposite sense they denote falsity and evil, which is the general state of a perishing church, 4497, 4502, 4503. Levi denotes faith separate from charity, thus what is contrary to charity, 6352. What the priesthood of Aaron, of his sons, and of the Levites represents, that it denotes the work of the Lord's salvation in successive order, 10,017.

LEVIATHAN. It denotes what is scientific in general, *sh.* 7293.

LICE. The stench of domestic lice, 1514. Lice denote evils in the extremes, thus in the sensual mind, 7419.

LIE DOWN, to, denotes a state of tranquillity, *sh.* 3696. What is meant by lying down with Abraham, Isaac, and Jacob, 10,442.

LIFE. There is no life and inmost being except in those things which are from the Lord, thus which are eternal, 726. How what living and how what dead appears in the other life, 671. Man after death almost immediately enters the other life, 70. The life of the evil, of what quality, and whence, 1742. To live to eternity also denotes to live in damnation, or to live the life of death, 304. The Lord, even as to the humanity, has life in Himself, 2658. The Lord as to each essence is life, but man is only a recipient of life from the Lord, 2021. Man lives from the Lord by the good affections and truths of doctrine, 2536. All, even the worst, have life from the Lord, but according to reception, 2706. All life is from the Lord, 1954. The life of man is according to his ends, 1909. Faith does not save, but the life of faith, which is charity, for the life remains after death, 2228. Of the state of life after death. See STATE and RESURRECTION. Life consists in freedom and depends upon it. See FREEDOM. All life is from the Lord, and it diffuses itself into all forms in an incomprehensible manner, 2886-2889. All and every one think and will from others, thus finally from the Lord, 2886. Man could not live if communication by spirits and angels were taken away from him, 2887. He who lives in goodness, and believes that from the Lord comes truth, goodness, and life, may be gifted with freedom, 2892. All within the church believe that the life of evil and falsity is from hell, and the life of goodness and truth from the Lord, 2893. Life varies in objects according to their qualities, 2888. When the life of the lusts of evil and the persuasion of falsity are taken away, then first there is life, 2889. If the life of the love of self and of the world be taken away from the evil they would be as a new-born infant as to all things of life, from experience, 2891. Lives signify times and states, 2904. There is only one life, which is that of the Lord, to which the recipients of life ought to correspond who are of a quality according to correspondence, 3001. Whilst he yet lives, denotes to give life, 3248. Life denotes a representative state, 3251, 3274. Man does not live from himself, but he is an organ recipient of life, 3318. Light and heat with man, spirit, and angel live from the influx of the Lord's life, 3307, 3338. All discourse lives from the



Lord's life, but according to the degree in which the discourse is, 3344. There is only one life, and to it correspond forms, which are substances or organs, and they have a quality agreeable to the quality of their correspondence to life, and this is the correspondence of organs with life, 3484. When the life of the love of self and of the world is extinguished, then first there is life, 3610. The Divine good of the Lord is being itself, and His Divine truth is the life thence, 3619. There are two lives, which are spoken of in the plural, because two faculties of life, one which is of the will or of goodness, and the other which is of the understanding or of truth, *sh.* 3623. Of some who have lived as beasts, how little they had of life, and life was breathed into them by the angels, 3647. The Grand Man is from an influx of the Lord's life, and hence are celestial and spiritual things in heaven, 3741. There is only one life, and all angels, spirits, and men are only recipient forms of life, *sh.* 3742, and the Lord's life is appropriated from the Lord's love and mercy towards the universal human race, *ib.* The evil and the infernal are also forms recipient of the Lord's life, but the goodness and truth thence derived they either reject, or suffocate, or pervert, 3743. The evil are not willing to be convinced they do not live from themselves, *ib.* Man does not live from himself, illustrated by the consideration that goodness and truth flow from the Lord, and that evil and falsity flow from hell, 4151. Every one's own life remains with him after death, 4227. Man ought to think from himself, although from doctrine he is taught that all goodness and truth is from the Lord, and all evil and falsity from hell, 4334. To know and to perceive that all life is from the Lord, and that heaven has reference to the Grand Man, is the principal part of the intelligence of the angels, 4318. All life both of the thought and of the will is from the Lord, even as to hell, 4319. Life appearing with every one as if it was in himself results from the Lord's love towards the universal human race, 4320. The evil also live from the Lord, but their life is spiritual death, *sh.* 4417. The all of life is from the Lord, 4524, 4882. All things in the universe exist and subsist from things prior to themselves, thus from the first, consequently through the spiritual world from the Lord, 4523, 4524. In the other life all and everything of the life of every one is laid open, 4633. Life is what saves, but not preaching, 4638, end. The all of life is from the Lord, illustrated from experience, 4882. The vital heat of man is from spiritual fire and heat, and this is love, 4906. Eternal life consists in receiving from the Lord that which belongs to life, namely, the intelligence and wisdom of truth and good, 5070. Man can receive what is Divine by thought and affection, and he has a reciprocal faculty whereby it may be appropriated to him otherwise than the beasts, and therefore he cannot die, 5114. The life which remains after death is not external, but internal, 5128. Living and life in the Word mean spiritual life, which is intelligence and wisdom, in general heaven and eternal happiness, but death the contrary, 5407. "Let Pharaoh live" is a form of asseveration, thus certainty, 5449. There is only one life, and that is from the Lord, and it is varied in subjects according to reception, 5847. Life to vivify in the Word denotes spiritual life, *sh.* 5890. No one thinks and speaks from himself, but from others, from experience; thus into the Lord's

life flows all things, and it is varied according to subjects, 5986. Spiritual light and spiritual heat make the life of man, of which, *ill.* 6032. The all of life is from the Lord, and it is as cause principal and instrumental, which act as one, and it is made sensible in the instrumental, 6325. There is only one life, which is the Lord's, 6467; it exists in man according to the quality of reception, *ib.* 6472. See also INFLUX. All life is from the Lord, illustrated from things seen, 6468, 6470. Perception of the sweetness and peace of the angels in consequence of their not living from themselves, but from the Lord, and it was heard from heaven to be so, 6469. How grievous it is to those who are not in goodness from charity that life is from the Lord, exemplified, 6471. Doubts respecting the influx of life from the Lord cannot be removed so long as there are fallacies, things unknown, and a ruling negation, 6479. Man after death appears such as he had been interiorly, not such as he had been exteriorly, 6495, end. Every one has his lot in heaven according to his life, 7440. Life consists in willing what is good and believing what is true, and they are alive who so will and believe; but death consists in willing what is evil and believing what is false, and they are dead who so will and believe, *sh.* 7494. All in the other life are consociated according to life, 8700. The all of life with man flows through heaven from the Lord, citations, 9276, end. The Lord dwells in His own, thus in what is Divine with man, *sh.* 9338. Those things become of the life which are received in the will, 9386, 9393. The things which become of the life vanish from the external memory, 9394. The all of life is from the Lord, 10,196. They who are in falsities from evil have not real life, but the life of phantasy, and such life belongs to those who are in hell, 4623, 10,284, 10,286.

LIGHT. See also LUMEN, SUN, MOON, RAINBOW. Light in the heavens is from the Lord, who is the sun; hence the modifications of light in objects, which are angels, 1053, 1521, 1529, 1530. The Lord is a sun to the celestial, a moon to the spiritual, illustrated in the Word, 1529-1531. Of the light in which the angels live, 1521-1533. Of the light in the heavens, 1619-1632. See ATMOSPHERE, PARADISE, RAINBOW, HABITATIONS. Light seen often, 1522. Wonderful things appear from the light in heaven when the internal sight is opened, 1532. The light of angels in respect to the light of spirits is according to intelligence and wisdom, 1524. The light of the world is darkness to the angels, 1521, 1783, 1880. How great a light when I was withdrawn from the ideas of particulars, 1526. The speech of angels appears sometimes in the world of spirits like flaming light, 1645. There is light in the abodes of the angels, 1523. The light of those who belong to the province of the eye, 1525. The bright light of those who belong to the province of the eye, *ib.* The light in which they live who were of the Most Ancient Church, 1117. The life of lusts appears as a coal fire, and falsity as light thence derived, 1528. From the phantasy concerning what is immaterial is derived darkness, 1533. Spirits have seen through my eyes those whom they have known in the world, 1880. The light of heaven enlightens both the sight and the understanding, and according to the quantity and quality of light is the quantity and quality of understanding, 2776. The Lord from the Divine Humanity enlightens

both the sight and understanding of the spiritual, *ib.* The internal sense of the Word appears in the light of heaven, not so in the light of the world, 3086. Enlightenment is from goodness, but by truth, 3094. They who are only in the light of the world do not apprehend the things which are of the light of heaven, 3108. There is the light of heaven and the light of the world, and the internal man has sight and understanding from the light of heaven, but the external from the light of the world, but the light is vivified by love, which is spiritual heat, 3138. What the spiritual or internal man is, and what the natural or external, namely, the spiritual or internal man is wise from the light of heaven, the natural or external from the light of the world, 3161. When truth is elevated out of the natural mind into the rational it passes from the things which are of the light of the world into those which are of the light of heaven, thus from obscurity into clearness, and man thereby into wisdom, 3190. There is light in heaven more bright than the light on earth, and it is from the Lord, 3195. The Lord is light, *sh. ib.* In the light of heaven there is wisdom and intelligence, *ib.* The Lord was willing to be born a man that they might have light who were in thick darkness, who had removed themselves so far from goodness and truth, *ib.* Different kinds of the love of goodness are represented by flames, but truths by lights, 3222. There are two lights, the light of heaven from the Lord, the light of the world from the sun, *ib.* 3223. The light of heaven is of the interior or spiritual man, the light of the world of the external or natural man, of which light see several things, *ib.* Between those lights there is correspondence, and the things which exist in the light of the world are representations, *iii.* 3225. So far as any one is in the light of the world, so far those things which are in the light of heaven appear to him as darkness, 3337. Imagination and thought are modifications of each light, *ib.* The flowing in of the Lord's life causes them to live, *ib.* end. The angels are in light and heat, and the more they are in them so much the more they are in intelligence and wisdom, 3339. In the hells also there is light, but it is the light of infatuation, 3340. See THICK DARKNESS. In the other life all light is from the Lord, and all shade from the selfhood, and hence come variegations, 3341. They who are in faith alone appear in snowy light, but like that of winter, which is turned into darkness when they approach towards heaven, 3412, 3413. The loves of self and of gain induce darkness which extinguishes light, 3413. Appearances in the other life are indeed appearances, but alive, thus real, because from the light of heaven, which is the light of wisdom and of life from the Lord; and the things which are from the light of the world are relatively unreal except so far as they are conjoined with the things which are of the light of heaven, 3484. The Lord is the sun of heaven, and hence is light in which is intelligence, and heat in which is love, and hence are correspondences, 3636, 3643. Heaven is in light and heat, hell in thick darkness and cold, 3643. The variations of light by Urim and Thummim, 3862. See URIM. Light in the other world has in it intelligence and wisdom, 3993. The light of heaven is never extinguished, but always shines, nevertheless it appears obscure, and is extinguished with those who are in contraries, 4060. Before the coming of the



Lord there was light from the Divinity through heaven, after the coming of the Lord there was light Divine from His Divine Humanity, 4180. There is true light and false light, and they who are in goodness are in illustration from true light, but they who are in evil are in false light, *ill.* 4214. They who are in the light of heaven are in intelligence and wisdom, not they who are in natural light, except so far as the light of heaven flows into good, 4302. The sight of the eye corresponds to the understanding, and there are two lights, of which, 4405. The light of intelligence is what flows through the internal man and meets the light which enters through the external man and through the eye, 4408. There is a correspondence of the sight of the eye with truths, because truths are of the understanding, and there is nothing which has not relation to goodness and truth, 4409. The sight of the left eye corresponds to the truths of faith, and of the right eye to the good affections from faith, the reason, 4410. The humours and coats of the eye, with every single thing contained in them, correspond, 4411. The light of heaven has in it intelligence, 4413. The differences of light in the heavens are as many as the societies and the angels, 4414. Who represent the coat of the eye, 4412. What kind of light they have who have confirmed themselves in truths, and yet have lived a life of evil, or who are in persuasive faith, on which subject, 4416. There is light in the other life, and it is from the Lord, and in the light is intelligence, from experience, 4415. Truth can never be conjoined with evil but with good, shown from light, 4416. The evil also live from the Lord, but their life is spiritual death, shown of what quality they appear as light from a coal fire, 4417. The hells are said to be in darkness because in falsities, and concerning their light there, 4418. What is the apparent quality of intelligence derived from the selfhood and of intelligence derived from the Divine Being, shown by lights, 4419. Continuation concerning the correspondence of the sight of the eye and of light in the Grand Man, 4523-4533. The sight of the eye corresponds to the sight of intelligence, and hence to the truths of faith, and this because the light of the world corresponds to the light of heaven, 4526. Of the light of heaven that it exceeds the light of the world, from experience, 4527. Darkness is predicated of the hells, yet they have a light, but like that from a coal fire, which becomes as darkness at the presence of the light of heaven, 4531. They who are in hell appear in their own light like men, but when viewed by the angels, as devils and monsters, and whence this is, 4532. The nature of progression towards things interior appears manifestly in the other life as a progression from mist into light, 4598. Very many things which are in the light of heaven do not fall into human idea and expressions, 4609. The falsities and evils of the church before the Divine light in heaven appear according to their quality, but not amongst those who are in them, illustrated from experience, 4674. What monsters the infernals appear in the light of heaven, from experience, 5057, 5058. Truths are lucid in the other life, concerning which, 5219. The light of heaven, which is from the Divine truth, is a thousand times brighter than the light of the world, 5400. There is light in hell, but it is turned into darkness and thick darkness at the approach of the light of heaven, 6000. Spiritual light and spiritual

heat constitute the life of man, *ill.* 6032. Of man's state when he is in sensual light, 6310-6314. See **SENSUAL**. When man is elevated from things sensual he comes into a milder light, and at length into celestial light, 6313. Man, who is elevated, which is by the good affections from faith, is alternately in sensual and in interior light, and thus he is elevated by the Lord, 6315. Enlightenment of the understanding by the light of heaven was perceived, 6608. The light of the world sparkles with the evil, and the light of heaven is thick darkness to them; but with the good the light of heaven is bright, and becomes more and more so, and the light of the world obscure; truths appear there, 6907. A great light was seen by some, 7174. The quality of the light in hell, at the presence of the light of heaven it becomes thick darkness, 7870. The light of heaven is thick darkness to those who are in falsities, *ill.* 8917. Comparison with the sun and light of the world to show what is the quality of the Divine goodness of the Divine love of the Lord, and what the quality of the truth which thence proceeds, 8644. There must be a general enlightenment of the understanding by the light of heaven, as there must be an enlightenment of the eyes by the light of the world, that objects may appear, 8709. Sight derived from heavenly light has for its objects things spiritual, civil, and moral, 8861. Divine truth, which is from the Lord, or which is light, constitutes the intellectual mind, 9399. The heat of light gives life to the will, 9401. How the Divine truth proceeds from the Divine Humanity of the Lord and flows in, *ill.* by radiant circles, which are spheres of light, 9407. How man is elevated into that light, *ib.* Light is from the Lord, and it is Divine truth, from which comes faith, intelligence, and wisdom, cited, 9548, 9684. The things which are in the light of heaven cannot be seen from the light of the world because they are thick darkness, 10,227. Light in heaven is from the Divine Humanity of the Lord, *sh.* 9571, end. Light in the inmost heaven is flaming because the inhabitants of that heaven are in goodness, and in the middle or second heaven it is white because the inhabitants are in truth, 9570. Real light enlightens the understanding, 10,569.

**LIGHTNINGS** denote the splendours which are of truth derived from the goodness which belongs to love, which glance and penetrate in both senses, *sh.* 8813. **Thunders** denote truths Divine, and **lightnings** denote the splendours which are of truth from goodness, 8914.

**LIKENESS**. The spiritual man is an image, the celestial man a likeness, 51, 473, 2013. See **IMAGE**. It was forbidden to make an image of the things which are in heaven, in the earth, and in the sea; it denotes to make a resemblance of the things which are from the Divine Being, as is done by the deceitful, hypocrites, and pretenders, 8870-8872.

**LINEN** and **THINGS OF LINEN**, with which the angels are clothed, and which Aaron had on when he ministered in the holy place, denote truth of the exterior natural mind, *sh.* 7601. Linen denotes external truth, 9959.

**LINEN, FINE**. Garments of fine linen denote truths from the Divine Being, 5319. The reason may be seen explained, *ib.* See also

9469, where fine linen thread denotes truth from celestial goodness. It denotes truth from a celestial origin, 9596, 9744.

LINGER, *to*. It denotes to doubt, *ill.* 5614.

LINTEL. What is signified by posts and lintel in the Word; posts denote the truths of the natural mind, and lintel its good affections, *sh.* 7847, 9899.

LION. It denotes the truth of the church in its power, and in the opposite sense falsity also in its power, 6367. A lion's whelp denotes innocence and its truth, *ib.* A lion denotes the goodness of celestial love, and the truth thence derived in its power, and in the opposite sense evil, *ib.* To bow himself when it is said of a lion denotes to put himself into power, 6369.

LIP denotes doctrine, 1286, 1288. The man of the Most Ancient Church did not hold discourse by expressions, but by the lips and face, 607. Of spirits from another world, who spake by changes of the face, especially about the lips, 4799.

LITTLE CHILD. See BOY and INFANT.

LIVE, *to*. See LIFE.

LIVER. Who correspond to the liver, 5183. Who correspond to the pancreatic, hepatic, cystic duct, 5185. The liver denotes interior purification of the goodness of the natural man, *ill.* and *sh.* 10,031.

LOCUST. It denotes the falsity in the extremes, and chafer denotes evil in the extremes, 7643.

LODGER. It denotes one who from natural disposition does good, *sh.* 8002.

LOGIC. See PHILOSOPHY.

LOINS. See THIGH.

LOOK BACK, *to*. See BACK.

LOOPS. They denote conjunction by celestial love, 9605.

LORD, *THE*. See also GOD and JEHOVAH. The Lord is called Lord, and is regarded and acknowledged as the Father in heaven, because ONE and THE SAME, 14, 15, 1729. Wisdom and intelligence are of the Lord alone, 109, 112, 121, 124. The Lord alone is the Life and the Living, 290. All live from the Lord, 681. The universal heaven has reference to the Lord, 551, 552. With the Lord alone there is correspondence of the Human with the Divine, 1414, end. The Lord alone has celestial seed, 1438. He who is not in the Lord's love is not in His life, thus not an heir, 1799, 1803. Some are more remote from the Lord, some nearer to Him, 1799, 1802. The presence of the Lord with man is according to the charity in which man is, 904. The fruit of faith is charity; this is love, and this is the Lord, 1873. The Lord is called the seed of the woman, 256. They who have the faith of charity directed to the Lord have the kingdom of heaven, 1608. The Lord appears to every one according to his quality, 1861. The Lord appears to the celestial angels as a sun, but to the spiritual as a moon, 1529-1531, 1838. He appears to the evil as darkness and a consuming fire, 1838. There is a parallelism and correspondence between the Lord and man as to things celestial, 1831, but not as to things spiritual, 1832. What the priestly kingdom of the Lord is, and what the regal, 1728. The Lord has all power in heaven and on earth, 1607. He had power from eternity as to the Divinity, *ib.* The Lord has nothing of power



from what is evil and false, but only from Himself, because from goodness and truth, 1749, 1755. The Lord rules all things by permission, by admission, by leave, by good pleasure, and by will, 1755. Everything good and true is from the Lord, 1614. Conjugal love is from the mercy of the Lord towards the universal human race, 686. The Lord looks at all from mercy, 223. To repent, when predicated of the Lord, is to pity, 587, 588. The good are at the right hand of the Lord, the evil at the left, 1276, so around man and angel, 1274, 1278. The Lord is angry at no one, still less does He curse and slay any one; how those expressions are to be understood, 245, 592, 1093, 1874; neither does He lead into temptation, 1875. He never sends any down to hell, 696, 1683. He withholds man from evil, and if it were not so man would of himself plunge into hell, 789. Evil spirits attribute to the Lord the evil of punishment, but it is not the case that the Lord punishes, 592. The Lord subdues evil and hell with man, 987. It was known to the sons of the Most Ancient Church that the Lord would come, 1123. A worse generation of them knew the Lord would come, but as an old man and bearded, 1124. The Lord freed the world [of spirits] from the antediluvians, 1266. The dreadful fantasies of the antediluvians against the Lord, 1268, 1270. The hereditary nature of the Lord from Jehovah was Divine, from the mother evil, 1414, 1444. He fought against hereditary evil from the mother, but He had no actual evil, 1444, 1573. The Lord was instructed as another man from the Word, 1457, 1461. The Lord endured the most grievous temptations, and more than all other men, 1663, 1668, 1787. The Lord was engaged in combat from first childhood to the last hour of His life, 1690. The temptations of the Lord were attended with despair concerning the end, 1787. The Lord when He combated was attended by angels, to whom He gave power, 1752. The Lord fought from love to the universal human race, and indeed against the love of self and of the world, 1690, 1691, 1789, 1812, 1820. The state of the Lord's humiliation, 1785. The Lord's perception, 4, 42, 1791. The Lord knew all things with Himself, what they were, of what quality, and whence, 1701. What was the quality of the influx of the internal man through the interior into the external with the Lord, 1707. The Lord's internal man was Jehovah, and the interior and external was also made Jehovah by temptations and victories, 1725-1729, 1733. The Lord's internal man was Jehovah because conceived of Jehovah, 1815. That the Lord is Jehovah from the Word, 1736. The Lord by union as to the external man was also made Jehovah and life, which is glorification, 1603. Union was effected by temptations and victories, 1797. The Lord by knowledges was united to things celestial, and by His own inherent power He united the Divine to the human, 1616. He implanted knowledges in the celestial things of infancy, *ib.* The Lord advanced successively to union with Jehovah, 1864. So far as the Lord was united to Jehovah, so far He spoke with Jehovah as with Himself, in every other case as with another, 1745. Jehovah seemed to the Lord as absent in temptations, 1815. The Lord was made justice as to the human essence from His own inherent power, 1813. This was predicted by the prophets, *ib.* The Lord alone rose again as to the body, 1729. Unless the Lord

had come into the world all things would have perished, 1676. Some after death were immediately taken up into heaven and accepted by the Lord, 319. All are present under the Lord's view, 1274, end, 1277, end. Of the internal rational man of the Lord and the external. See INTERNAL, RATIONAL, and EXTERNAL. The Lord is the only Man, and men are so called from the Lord, 1894. What the interior man of the Lord is, 1926. The internal of the Lord was Jehovah, to which He united the Humanity, 1999, 2004, 2005, 2018, 2025. Jehovah was inmost in all and every thing of the Lord, 1902. Jehovah was His soul, 1921. The Lord rules the universe from the Divinity itself, from the Divine human, and from the holy proceeding, 2288. The Lord rules all and everything from will, from good pleasure, from leave, and from permission, 2447. The Lord is one with the Father, the universal heaven is His, from Him is all innocence, peace, love, charity, mercy, conjugal love, all goodness and truth, Moses and the prophets, and every ceremony of the Jewish Church relate to Him, 2751. The Lord is called Father, 2005. In the Lord there is a trine, the Divinity itself, the human, and the proceeding, and this trine is one, 2149, 2156, 2329. In the Lord there is a trinity, 2447. The whole trinity in the Lord is Jehovah, 2156, 2329. The Lord even as to the Humanity has life in Himself, 2658. The learned were explored, what idea they had of one God, and it was found they could not but have an idea of three, and hence the Jews said that Christians worship three gods, 2329. The state of humiliation and the state of glorification of the Lord; in the former state the Lord spoke with Jehovah as with another, in the latter as with Himself, 1999. The Divine Humanity and the holy proceeding of the Lord ought not to be violated, and the goodness of charity ought not to be violated; who they are who violate, 2359. Several names in the Word signify the Lord in one comprehensive idea, 2535, 2580. The Lord, as another man, was in ignorance in infancy, and He successively dispersed the shade and immersed into wisdom by His own inherent power, 2523, 2632. The Divine rational of the Lord was and existed, 2625. The Lord made His rational successively Divine, 2632. Three arcana are mentioned, that the Divine Humanity came forth from the Divine itself; that it was not only conceived of Jehovah, but also born; that the Divine human is the name of Jehovah, 2628. Union was not effected at once, but successively, 2033. Jehovah, or the infinite Inmost Being, could not appear to man except by the Humanity, thus it was the Lord who was seen of old time; and Jehovah cannot flow in except by the human essence of the Lord, 1676, end, 1990, 2016, 2025. This was the cause of the Lord's coming into the world, *ib.* The Lord from His own inherent power united the human essence to the Divine, 1921, 2025, and was thus made justice, 2025. The Lord by His own inherent power made Divine both the rational, the sensual, and the corporeal, wherefore He alone rose again with His body, 2083. The Lord put off all the Humanity from the mother, so that at length He was not her son, 2159, 2574, 2649. What is meant by the Lord being called the Son of God and the Son of Man, 2159. Union was reciprocal of the Divine Essence with the human and of the human with the Divine, 2004. The Lord acquired to Himself wis-

dom and intelligence by continual revelations from the Divinity, or from the Divine love, 2500. The Lord had infinite wisdom, because in the Divine love, 2077, 2500, 2527. Love towards the universal human race was the Lord's life when He was in the world, 2253. The Lord arranged all and each of the things in Himself into a celestial form, 1928. They within the church, who are in the goodness of charity, do not distinguish between the Divine and the human of the Lord; but they who are not in the goodness of charity do, 2326. They who are in no charity cannot acknowledge the Lord except from hypocrisy, 2354. There is a union of the Lord's Divinity with His Humanity, but that of the Lord with man is conjunction, 2021. In the union of His human essence with the Divine the Lord had respect to the conjunction of Himself with the human race, 2034. The conjunction of the Lord with man is in his impurity, 2053. They who are in external worship could not have been saved unless the Lord had come into the world, 2457. The Lord came into the world that He might save the spiritual, 2661, 2716. The obscurity of the spiritual is enlightened from the Divine Human of the Lord, 2716. In a state of humiliation the Lord interceded, but in a state of glorification He shows mercy, 2250. The Lord is called a servant when He was in the Humanity in a state of humiliation, 2159. Why the union of the Divine Essence of the Lord and His perception and thought are so much treated of in the internal sense, 2249. Why the internal sense of the Word treats of the whole life of the Lord in the world, 2523. The Lord is the Word or doctrine, 2533, end. The Lord is Goodness itself and Truth itself, 2011. From the Lord is all goodness and all truth, 2016. What is meant by the Lord as a king, and what as a priest, 2015, end. The Lord rules the universe, as well heaven as the things which thence depend, 2026, 2027. The love of the Lord transcends all human understanding, 2077, 2500. Celestial love from the Lord flows in, but is impeded by the loves of self and of the world, 2041. From the Lord all life flows in through the internals pertaining to men, also to spirits and angels, 1954. Goodness and truth from the Lord so far flow in as evil and falsity are removed, 2411. All order and all the laws of order are from the Lord, 2447. The Lord is present with all, even in hell, but the presence is according to reception, 2706. The Lord thought from the Divinity, thus from Himself, otherwise than other men, 1904, 1914, 1935. The Lord had perception of all things above all human perception, 1919. It may appear surprising that to believe in the Lord is to be saved, or that faith in the Lord is saving, but faith cannot be given except in its life, which is love and charity, 2343, 2349. In the Holy Supper by body is signified the Divine Humanity and the holy proceeding of the Lord, that is, His love, 2343, 2359. Men are withheld by the Lord from evil by a mighty power, 2406. When the Lord speaks by the angels they know no other than that they are the Lord, 1925. Judgment pertains to the Divine Humanity and the holy proceeding of the Lord, 2319-2321. The Lord never judges any one except from goodness, thus He judges no one to hell, 2335. The Lord damns no one, curses no one, although in the literal sense of the Word it is so said, 2395. Evils are attributed to the Lord by the sense of the letter, but only from appearance. They are done from



permission, 2447. The Lord in the supreme sense is the neighbour, and others so much as they have of the Lord in them, 2425. The Gentiles in the other life who have been in charity acknowledge the Lord. See NATIONS. Why the Lord questions man when He knows all things, 1931, 2693. The passion of the cross was the last of the Lord's temptations, by which He fully united the human to the Divine. The general belief is, the Lord suffered for the human race, and thereby took away their sins; but the case is not so, since the passion of the cross was the last of temptation by which He fully united the human to the Divine, and the Divine to the human, and thus by that union they may be saved, 2776. The Lord induced to Himself various states when He underwent temptations, of which, 2786, 2795. The Divinity of the Lord could not be tempted, 2795. The Divine Humanity was not only conceived, but also born from Jehovah, that is, from the Lord Himself, 2803. In the Lord there is a Divine marriage of truth and goodness, from which comes the heavenly marriage, *ib.* The Lord as to the Divine Human from eternity was Truth itself, and the same after He was born into the world, *ib.* end, 3195. The Lord as to goodness could not be tempted, but as to truth; the reason, 2813. Truth Divine is the Son of Man, who underwent temptations, *sh. ib.* Truth Divine itself is above all temptation, and thus the truth Divine in the human Divine of the Lord, which underwent temptations, is truth rational, 2814. What Divine truth is and what truth Divine, *ib.* The Divine Humanity of the Lord is the all of worship and the all of doctrine, 2811. Truth Divine is what was scourged and crucified by the Jews, 2813. The Lord admitted temptations into Himself and prepared Himself for them, 2816. It was known to the ancients that the Lord would come into the world, and would become a sacrifice, and hence it was that they sacrificed their sons, 2818. None are saved by the Father looking upon the Son, but by the union of the Divine with the human in the Lord, 2854. The Lord is doctrine itself, because He is the Word, 2859. Heavenly freedom is from the Lord, and consists in being led of the Lord. See FREEDOM. All life is from the Lord, 2886, 2888, 2889. All goodness and all truth are from the Lord alone, 2881, 2883, 2891, 2892. By the Word in John i. 1-14, which was with God, and God was the Word, is signified the Lord as to the Divine Humanity, thus truth, likewise all revelation, and thus the Word, 2894. The Lord spake by representatives and significatives, because from the Divine itself, 2900. All goodness and truth are from the Lord, 2904. So far as man believes that all goodness and truth are from the Lord, so far he is in His kingdom, *ib.* end. The Lord in the Old Testament is the same as Jehovah Zebaoth, or as Jehovah; and the Lord in the New Testament is the same as Jehovah, and the reason why He is not named Jehovah there is because it would not have been believed that He was Jehovah, 2921. The first state of those who are being reformed and regenerated is, that they suppose goodness and truth to be from themselves, in which opinion they are left for reasons treated of; but when they are regenerated they believe goodness and truth to be from the Lord, in which perception are all the angels, 2946, 2960, 2974. There is only one life, which is that of the Lord, 3001. All things in nature represent the Lord's kingdom. See REPRESENTA-

TIONS. What is signified by the two names of the Lord, Jesus Christ, 3004-3011. See CHRIST. The Lord willed to make His rational Divine, namely, as to goodness by an influx from His own Divinity by an internal way, and also as to truth by influx in an external way, 3030. In the sense of the letter a distinction is made between Jehovah and the Lord, but they are one in the internal sense; the reason, 3035. The Lord expelled evil and falsity, which He had hereditarily from the mother, 3036. The Divine Humanity of the Lord is what flows into heaven, 3038. The process of the regeneration of man is represented by this, that the Lord made His Humanity Divine, 3043. The Divine Humanity was from eternity and before the Lord was born, and it was Jehovah in heaven, thus clothed with the Humanity, and afterwards when He was born a man it was made an essence by itself, 3061. The regeneration of man is an image of the glorification of the Lord; a comparison, 3128. The Lord made His rational mind Divine both as to goodness and as to truth by His own inherent power, thus in the ordinary way, 3141. The Divine Humanity came forth from the Divine goodness, and was born of the Divine truth, to which goodness Divine truth from the Humanity was conjoined, 3194, 3219. There is light in heaven more brilliant than light on the earth, and that light is from the Lord, 3195. The Lord is light, *sh. ib.* The Lord was willing to be born a man that He might also be light to those who are in thick darkness, namely, who have removed themselves so far from goodness and truth, *ib.* The holy of holies in the tabernacle and in the temple represented the Divine Humanity of the Lord, and its quality was represented by the things which were therein, 3210. Between the goodness of the Lord's rational mind and the truth called forth from the natural mind and made Divine there is not a marriage, but a covenant resembling a conjugal covenant; but the union of the Divine Essence with the human and of the human with the Divine is a marriage, 3211. He who is in worldly and corporeal loves cannot believe that the Humanity of the Lord was made Divine, 3212. The quality of the Lord's Divine Humanity appeared when He was transformed, *ib.* The Lord appears to every one according to the quality of him who receives, 3235. The spiritual disagree concerning what is most essential, namely, concerning the Divine Humanity and holy proceeding of the Lord, how much more concerning other points, 3241. The supreme sense of the Word relates to the Lord, the respective sense to His kingdom, 3245. The Divine natural mind in the Lord was produced from the Divine goodness of the rational by Divine truth there, 3283. The Lord is Jacob and Israel, also He is the God of Jacob and the Holy One of Israel, 3305, end. The Lord by temptations made all things in Himself Divine, even the vessels recipient of truth, 3318, end. The Divine love of the Lord is celestial and spiritual, but this distinction is in respect to those who receive, 3325. When obeying or hearkening to the voice of Jehovah is predicated of the Lord it denotes the union of the Divine Essence with the human by temptations, 3381. When to observe observances, precepts, statutes, laws, is predicated of the Lord it denotes His uniting the Divine Essence to the human by continual revelations from Himself, 3382. The Lord, or God, had all things from Himself,

*ib.* The Lord is the Word in the supreme sense, in the internal sense, and in the literal sense, 3393. Why the Lord came into the world in the fulness of time, that is, in the consummation of the age, or when there was not any goodness remaining, not even natural goodness, 3398. The Lord in the supreme sense is the neighbour, hence goodness is neighbour with a difference, 3419. By Abraham a servant, Israel a servant, Jacob a servant, David a servant, is meant the Divine Humanity of the Lord, because it serves as a medium of access to the Divine, and by it mankind have salvation, 3441. The natural domestic goodness with the Lord after it had served for a medium was rejected, 3518. Evils are predicated of the Lord, as hatred, anger, wrath, fury, when yet the contrary has place, 3605, 3607, 3614. Heaven corresponds to the Lord, and man as to all and every thing corresponds to heaven, and hence heaven is the Grand Man, 3624-3649. See MAN. The Lord in the supreme sense is the Grand Man, and He came into the world that He might make humanity Divine, that all things may have reference to Himself, 3637. They who are in heaven are in the Lord, yea, in His body, *ib.* 3638. The Lord is the sun of heaven, and hence is light in which is intelligence, and heat in which is love, and hence are correspondences, 3636, 3643. The Lord is a common centre, and every one in heaven is a centre of all influxes in a heavenly form, 3633, 3641. The Lord also rules the hells, 3643. The Lord was distinguished by various names in the Ancient Church, and afterwards they worshipped every one as a separate God, 3667. Man is so created that the Divine things of the Lord may descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to the Lord, 3702. Thus the Lord is the last and the first, *ib.* The Lord is Divine goodness, and from this Divine truth, and thus in the Lord there is nothing but Divine goodness, but from the Lord Divine truth, 3704, 3712, 4577. The Divine goodness is what is called Father in the Word, and Divine truth what is called Son, *sh.* 3704. In the Lord is the whole Trinity, *ib.* The Lord is one with the Father, *sh. ib.* The Lord is God from eternity, *ib.* The Lord rules the universe, *ib.* The Lord is the Word and Divine doctrine in a threefold sense, the supreme, the internal, and the literal, 3712. The union of the Lord with Jehovah is not such as exists between two, but it is a real union into one, so that they are not two, but altogether one, 3737. How the case is with the influx of the Lord's life. See 3741-3743. See also LIFE. The coming of the Son of Man is the presence of the Lord in every one, 3900. In the Lord is what is infinite, thus Inmost Being, but from the Lord, yet not in the Lord, is what is eternal, thus Existing, 3938. The Divine spiritual or Divine truth is not in the Lord, but proceeds from the Lord, *ill.* 3969. Divine truth is the spirit of truth spoken of in John, *ib.* As often as the Lord comes into the world, so often the church has been devastated, and a new church established, which is effected by manifest appearances, by inspirations, and by the Word, once for all in person, 4060. The Lord made the Humanity Divine by mediums, but did not take anything from mediums, 4065. The Lord had also societies of spirits and angels with Him, because He willed that all things should be done according to order, yet He took nothing from them, but from His Divinity, *ill.* 4075.



Divine truth from eternity flowed in by or through heaven into the human race ; but inasmuch as this was not sufficient when man removed himself from the goodness of love, therefore the Lord then came into the world and made the Humanity Divine that Divine truth might proceed from the Divine Humanity itself, and thus might save the men who would receive it in goodness, 4180. The presence of the Lord with all is according to reception, 4198. Truths are not various in the Lord, but appear various according to reception, 4206. There is no conjunction with the supreme Divinity of the Lord, but with His Divine Humanity, because an idea may be had of the Divine Humanity, but none concerning the Divinity itself, 4211. Conjunction is given with the Divine rational of the Lord, and amongst the Gentiles with the Divine natural and Divine sensual, *ib.* end. The Divine state of the Lord when He made the human Divine does not fall into the apprehension of any one, not even of the angels, except by appearances and representatives of the regeneration of man, 4237. The Lord by temptations admitted into Himself subdued all the hells, and reduced all things into order, and made the Humanity in Himself Divine, 4286. The Lord admitted into Himself temptations from the angels, 4295. All life is from the Lord, 4318, 4319. See LIFE. It is from the Lord's love towards the universal human race that life appears in every one as his own, 4320. The Lord appears as a sun at a middle altitude above the plane of heaven, *ill.* 4321. The all of life is from the Lord, 4324. All things exist and subsist from what is prior to themselves, thus from the first, or the Lord, consequently through the spiritual world from the Lord, 4523, 4524. The Lord advanced from the outermost things of order to interior things by a regular progression when He made the Humanity Divine, 4585. The Lord alone was born a spiritual celestial man, 4592, 4594. Of the natural goodness of the Lord, which was Divine to Him from birth, 4641. It is represented by Esau, *ib.* That that Divine goodness of the Lord does not fall under the view of the understanding, but flows in generally, 4642. Aristotle concerning the Lord, 4658. The Most Ancient Church could not adore the infinite Inmost Being, but the infinite Existing, because this is as a man ; and the Lord came that He might be made the infinite Existing in which is the infinite Inmost Being, 4687. In the church the Divine Humanity of the Lord is not acknowledged, 4689. The Ancient Church acknowledged the Lord as a Divine man, and then called Him Jehovah, 4692. The Christian Church does not do this, the reason, *ib.* The Divinity itself cannot be communicated to angel, spirit, or man, except by the Divine Humanity of the Lord, 4724, and they do not acknowledge His Divinity, who are in faith separate from charity, *ib.* 4731. The Divine love itself made the Humanity of the Lord Divine, as celestial love makes man new, and it is as the soul which forms the body to an image of itself, and as the end in respect to the cause, and the cause in regard to the effect, 4727. Mankind are of such a quality that they worship that of which they have some idea of perception, and in which there is Divinity, and that the Lord for this reason came into the world, *ill.* 4733. A distinction between the Divinity and the Humanity of the Lord was made in council, that the Papal power might subsist ; from experience, 4738. The church is none

where it is not acknowledged in life and doctrine that the Humanity of the Lord is Divine, or that the Lord is one with the Father, *sh.* 4834. The Lord was born as another man as to those things which are from the mother, but He was Divine from the Father, 4963. Of the Lord's internal man, *ib.* By the Lord is signified goodness, *sh.* 4973. The Lord made the Humanity Divine in Himself from His own inherent power, 5005, 5045. The inmost of the Lord in the world was Divine, but the clothings, or exteriors, constituted the Humanity from the mother, in which was evil, 5041. If any one saw the Lord he would adore Him from externals, not from internals, but it is otherwise with those who from internals are affected with truths and do good works, 5066, 5067. The Lord made the body itself in Himself Divine, and He alone rose again with the body also, 5078. The Lord is the celestial itself and the spiritual itself, or goodness and truth abstracted, 5110. The Lord is a Divine man, who was from eternity, or Jehovah, as He is in heaven, and He took upon Him the Humanity that men might have an idea of the Divinity, *ib.* In the Lord the will from conception was Divine, but the will by birth from the mother was evil, wherefore it was rejected, and in its place a new one was procured by the understanding, thus from His own inherent power, 5157. Christians in the other life say there is one God, but think three; it is otherwise with the Gentiles, who adore the only Lord, for they say the supreme God must needs manifest Himself as a man, and they cannot think otherwise of God than as of a Divine man, 5256. What proceeds immediately from the Divinity itself cannot be comprehended, but only what proceeds from the Divine Humanity of the Lord, 5321. The Most Ancient people and the Ancient acknowledged by Jehovah no other than the Lord, 5663. And indeed Him as to the Divine Humanity, because they could not be conjoined in thought and affection to any other than the Divine Humanity, *ib.* end. The Lord never removes Himself from man in his regeneration, but evils are what cause the appearance of removals, 5696. In the Lord there is Divine goodness, and from the Lord proceeds Divine truth, illustrated by the case of the sun, 5704. The Lord requires humiliation and adoration, not for the sake of Himself, but for the sake of man, because he is then in a state of receiving truth, 5957. Evil is attributed to the Lord when yet it is from man himself, 2447. Nothing exists from itself, but from what is prior to itself, thus all things from the Lord, 6056. It is a fallacy to suppose the Lord is angry and does evil when man himself does it, the manner of which is explained, 6071. The Lord wills the whole man, and that he should not be partly his own and partly the Lord's, shown why, 6138. In the hells they are against the Lord, but they are willing to hear mention made of the Father, the Creator of the universe, a proof that the Lord governs heaven, 6197. The angels know that all goodness and truth is from the Lord, and that all things flow in, but the evil are altogether unwilling to know this, 6193. The Divine Humanity of the Lord from eternity was Jehovah passing through heaven, 6280. The natural mind must needs be regenerated that there may be influx through the internal from the Lord, and that the internal is otherwise closed, 6299. Before the coming of the Lord there was a Divine transflux through the celestial kingdom, and

then the inhabitants of that kingdom had power, 6371, 6372. But at the time of His coming this human Divine ceased, 6371. But whereas it was weak, and hence not in order, therefore the Lord came into the world, 6372. They who are of the external church do not elevate the thoughts higher than to the Lord's natural humanity, but they who are of the internal church elevate them higher, 6380. Before the coming of the Lord the spiritual kingdom was not separate from the celestial, 6372. They who are regenerated are elevated from things sensual, of which elevation, 6383. Before man is regenerated he looks at goodness from truth, but when he is regenerated he looks at truth from goodness, 6247. External things are obscure in respect to things internal, because they are general; but they are clear when they are reduced to compliance and correspondence with things interior, and when man can be elevated towards things interior, which is effected by regeneration, 6454. Of the Lord's influx mediately through heaven and immediately from Himself. See INFLUX. Also of the providence of the Lord in each single thing. See PROVIDENCE. Of the influx of life from the Lord. See LIFE. All in heaven acknowledge the Lord, but all in hell are against the Lord, and yet they acknowledge a Supreme Being, 6475. The Lord is Father when man becomes competent to judge for himself, and the natural father is no longer a father, as before, 6492. There must be influx from the internal into the goodness of the spiritual church, otherwise its goodness is not goodness, 6499. When man is regenerated a change takes place, and in this case truth becomes goodness and ascends above things external and scientifics, 6507. So long as the truth of doctrine predominates, and not the goodness, the natural mind is not subdued, but it is then subdued when goodness has the dominion; of which subjugation, and of the token of its taking place, 6567. The Lord draws the man of the church continually towards things interior and into heaven, and thus nearer to Himself, and this is from love towards the human race, in that He wills to have them with Himself, *sh.* and *ill.* 6645. The inhabitants of all the earths, if not idolaters, adore the Divine Being under a human form, thus the Lord; and they know they cannot otherwise be conjoined to the Divine Being, 6700. Of the process of regeneration, of the first state when good does not appear, and of the second when it manifests itself, 6717. With Christians the relationship of neighbour must be derived from the Lord, thus goodness which is from the Lord is the neighbour, 6706, 6711. See NEIGHBOUR. In the Lord the inmost of life was Jehovah, and the Lord from that life made His humanity Divine, thus from His own inherent power, 6716. The Lord made Himself the Divine law, or Divine truth, when in the world, *ib.* Man who is being regenerated is let into evils and falsities as to the external, whilst the Lord acts and disposes by internal influx, 6724. During man's regeneration He proceeds in spiritual things in like manner as He proceeds in worldly things during His growth in the world, 6751. They who are being regenerated advance successively into the knowledges of goodness and truth, of which advancement, 6766. See REGENERATION. The Lord appears to every one according to his quality, *ill.* 6832. The angels are veiled with a thin and suitable cloud lest they should be hurt by the Divine influx, 6849.



Unless the humanity of the Lord was Divine it could not in any wise be united to the Divinity itself on account of the ardour of infinite love, which otherwise would consume, *ib.* The Lord was the God of the Ancient Church, 6846. The Lord when He was in the world first made His humanity Divine truth, or the Divine law, afterwards Divine goodness, 6864. The humanity of the Lord was made Divine from Divine love, 6872. The ancient sages when they thought about God thought of the Lord as to the Divine Humanity, so likewise the angels, 6876. The Divine truth proceeding from the Lord cannot be heard or perceived by any one until it has passed through the heavens, and then it is called the Holy Spirit, 6982, 6986. The whole Trinity is in the Lord, and the Holy Spirit is the Divine truth proceeding from the Lord, *sh.* 6993. All truth likewise, which is uttered, is from the Lord, not only mediately, but also immediately, 7004. To the Lord is also attributed evil, the reason, 6997. Of the conjunction of truth immediately with truth mediately, proceeding from the Lord, 7055, 7056. See INFLUX. The Divinity in the Lord appeared as it were absent so far as He was in the humanity from the mother, and so far present as He was in the humanity glorified or made Divine, 7058. The Lord successively glorified Himself when He was an infant and when He grew in intelligence and wisdom; He first made Himself truth from the Divine, afterwards Divine truth, lastly Divine goodness, 7014. The Lord never opposes any one, but it so appears when man or spirit opposes himself to the Divinity, *ill.* 7042. The Lord is the sun of heaven from which is love and faith, as from the sun of the world there is heat and light, 7083. See CHARITY. The Lord is the Lord of heaven, 7086. The Lord appeared in the sun of heaven to the spirits of Mercury, to the spirits of Jupiter, and to those who had seen Him in this earth, 7173. In the Lord there is a trinity, the Father in Him, the Holy Spirit from Him, 7182. The Lord is the only God, *ill.* and *sh.* 7209. The Divine Humanity of the Lord is the all in heaven, because the angels cannot think of the Divinity itself, *ill.* 7211. They who are in heaven are in the Lord's life, *ib.* The Divine truth immediately proceeding from the Lord and the other successive spheres of truth do not affect heaven, but they are as belts from the flaming light around the sun, which is the Lord, 7270. The Lord when He was in the world made His humanity Divine truth, and He called goodness His Father, 7499; and afterwards He made Himself Divine goodness, and then Divine truth proceeded from His Divine Humanity, *ib.* Jehovah, or the Lord, extolling His power in the Word is not for the sake of Himself, but for the sake of the human race, that they may be in blessedness, and may thus receive life and happiness, 7550. From the Lord there is nothing but goodness, and the evil and the hells bring evil upon themselves by turning the Lord's goodness into evil, 7649, 7710. The good from the Lord's presence are in goodness, and the evil are still more in evil, 7989. The Divinity itself spake by Divine truth, which was the Lord in the world, and afterwards it proceeded from the Lord, 8127. Divine goodness is in the Lord, and Divine truth from the Lord, 8241. The Lord as to the Divine Humanity was called a servant, because He served and ministered, *sh. ib.* They who are in falsities from evil are cast into the hells as an effect of the

Lord's presence only, *sh.* 8137, end, 8266. The Lord is the only Man, and men are only so far men as they are images, that is, as they are in goodness, 8547. Our Lord is the only Lord with the inhabitants of Jupiter, 8541-8547. See JUPITER. The Lord turns evil into goodness, represented, 8631. From the Lord there is nothing evil, nor even harsh, 8632. The Lord when He was in the world was Divine truth, but when glorified was Divine goodness, from which considerations many arcana may be known respecting what the Lord spake concerning Himself and the Father, 8724. The Divinity of the Lord in itself is far above His Divinity as it is in heaven, 8760. The Lord appears to every one according to his quality, 8819, end. The Lord as to the Divine Humanity is meant by Jehovah; the reason is, because the Divinity cannot otherwise be approached, *ill.* 8864. The Lord as to the Divine Humanity is what reigns universally in all things of heaven and in all things of the Word, *ib.* 8865. They who are in evil in no case acknowledge the Divine Humanity of the Lord; they can indeed understand that it is so, but they cannot believe, 8878. Everything existing is from something prior to itself, thus from the first, and at length from the supreme, thus from the Lord, 9128. But evils and falsities are not from what is superior, but from what is inferior, thus not from the Lord, but from the world, *ill. ib.* In the Lord was represented the state of the church at the time when He was crucified; what was then represented by blood; what by water, 9127; what by the divided garments, 9095; what by the crown of thorns, 9144, end. The Lord is called Lord from Divine goodness, shown in some measure, 9167. And goodness is the Lord, *ill. ib.* The Lord is Jehovah in the Word, and the Divinity which He called Father is the Divine goodness in Himself, and He is the sole and only God, 9194. They who are good acknowledge the Lord, but not they who are in evil, although they are in truths, 9193. The Lord is better accepted out of the church than within it, 9198. The Lord was Divine truth when in the world, *sh.* 9199, and He was made Divine goodness when He was glorified and departed out of the world, *ib.* Quotations on the subject that the Lord made His humanity Divine, 9315, and that He expelled all the humanity which was from the mother, *ib.* end. Of the Trinity; the angels think of it differently from men, because they think the Lord is the sole and only God, which is *ill.* by a trine in an angel, 9303. The Lord was and is Jehovah in a human form, *sh.* 9315. From Divine good proceeds Divine truth, as from the sun the light of the universe, 9199, end. The Lord dwells in His own, thus in what is Divine, in man and angel, and not in the selfhood of any one, *sh.* 9338. The Lord was willing to be born on our earth, which was done for the sake of the Word, 9350-9362. See the WORD. They acknowledge the Lord in the life who have worshipped God under a human form, 9359. They who worship an incomprehensible god acknowledge no god, *ib.* The spirits of other earths rejoice when they hear the Lord is actually a man, 9361. Divine truth proceeds from the Divine Humanity of the Lord, *sh.* 9398. To see God denotes His presence in the Word, 9405, 9411. In what manner Divine truth proceeds from the Lord and flows in, *ill.* by circles, 9407. The presence of the Lord is with man, but not man with the Lord, 9415. The Lord underwent the

most grievous temptations, and this from Divine love, that He may save the human race, and thus He made the humanity in Himself Divine, cited, 9528, end. The presence of the Lord in heaven and with man is according to the reception of goodness from the Lord, 9680, 9682, 9683. All in heaven look to the Lord, and to look to Him is to look by love to Him, also by charity to the neighbour, *ill.* 9828. The goodness of love to the Lord from the Lord is the only goodness, *ill.* 9863. All in heaven turn the face to the Lord, and they who are out of heaven turn back from Him, 9864. As soon as an angel is elevated into the Divine sphere he perceives the Lord as to the Divine Humanity, 9933. The Lord fought with the hells and reduced all things to order when He was in the world, and He does so to eternity, and thus He has carried iniquities and sins, *ill.* and *sh.* 9937. The things which are done by the Lord are said to be from will, from good pleasure, and from permission, which are degrees of influx, 9940. Of those who worship an idol of stone that they may think of the invisible God, to whom it was said that they may worship the invisible God in the Lord, who is the visible God, 9972. The Divine power of the Lord is the power of saving the human race, by removing hell, and by flowing in through heaven, and this belongs to the Lord alone, *sh.* 10,019. The Lord united Divine truth to Divine goodness, which was in Himself, *sh.* 10,047, 10,052. See also GLORIFICATION. In the heavens no other Divinity is acknowledged but the Divine Humanity of the Lord, *sh.* 10,067. Jehovah the Father cannot be comprehended by any idea, and hence not be believed in, consequently not loved, *sh. ib.* But He may be comprehended by the Divine Humanity of the Lord, *sh. ib.* In the Lord there was reciprocal union of Divine truth and Divine good, thus of the Divinity itself and the Divine Humanity, *sh. ib.* The Lord made His humanity Divine truth, and by degrees also Divine goodness, shown by the regeneration of man, 10,076. And the two states of the glorification of the Lord illustrated by the two states of the regeneration of man, *ib.* The acknowledgment of the Lord is the first and most essential of all things of the church, and without it nothing of faith and of love to God can be given in the church, 10,083, end. The Lord has all power in the heavens and in the earths, *sh.* 10,089. To acknowledge the Lord is the first essential of the church, and without it there can be nothing of truth and of goodness, *sh.* and *ill.* 10,112. Of the presence of the Lord in the heavens from the sun when yet He Himself is in the sun, 10,106. The Lord is heaven and the church; because He dwells in His own, and not in the selfhood of man and of angel, thus He is all in all there, 10,125, *sh.* also, 10,151, 10,157. The Lord even as to the body made Himself Divine, is confirmed from the formation of the soul in a human being, thus the Lord's humanity was not as the humanity of a man, *ill.* 10,125. The Lord is called God plainly in the Old Testament, *sh.* 10,154. The Lord redeemed man by His blood, in a sense external, internal, and inmost, 10,152. See JUSTICE. All turn themselves to those things which they love, thus the good to the Lord who is in the heavens, 10,130. The true worship and true love of the Lord consist in doing His precepts, *ill.* and *sh.* 10,143, 10,158. In the universe throughout God is worshipped under a human form, and this is implanted from heaven, where the Lord is heaven itself, 10,159.



All turn themselves according to their loves, and in heaven all turn to the Lord in every turning, since the Lord turns them to Himself, 10,189. They within the church who do not acknowledge the Lord have no conjunction with the Divinity; it is otherwise with those who are out of the church and live well, 10,205. When it is said of the Lord that He fulfilled all things of the law, it denotes all things which are said in the internal sense in the Word concerning the glorification of His humanity and concerning temptations, 10,239. The Divine goodness of the Lord is simply one, because infinite, and its being distinguished into celestial and spiritual is from dissimilar reception, 10,261. The angels acknowledge no other Divinity than the Divine Humanity of the Lord, because they can think about it and love it, which they cannot do respecting the Divinity, which is the Father, *sh.* 9267. The Humanity of the Lord is Divine, because from the Inmost Being of the Father, illustrated by the likeness of fathers in their children, 10,270. The Lord is goodness itself and truth itself, *sh.* 10,336. The union of the Divinity itself with the Divine Humanity of the Lord is the Sabbath, and the six days of works which precede are His combats with the hells, *sh.* and *ill.* 10,356. See SABBATH. The essential of the church is to acknowledge the Divine Humanity or to acknowledge the union of the Divinity itself in the Humanity of the Lord, *sh.* 10,370. There is a union of the Divinity itself with the Humanity of the Lord, and hence His Humanity is Divine, *sh.* 10,372. The face of Jehovah is also the Lord, *sh.* 10,579. The Lord is called an angel as to the Divine Humanity, 6831, 10,528. To love the Lord is to live according to His precepts, *ill.* and *sh.* 10,578. The Lord from eternity was the Divinity itself passing through the heavens, 10,579. This was in the human form, which it put on actually in the world, *ib.* Jehovah and Jehovah God denote the trine in the Lord, 10,617. The Lord is goodness itself and truth itself because infinite, *sh.* 10,618, 10,619. If man be worshipped instead of God, and not the Lord, infernal spirits are worshipped, *ill.* 10,642. The Lord alone is to be worshipped, and no other, 10,645. To have faith in the Lord and to love Him is to will and to do His precepts, variously *ill.* and also *sh. ib.* The Lord wills worship and glory, not for the sake of Himself, but for the sake of man's salvation, and this is the glory of the Lord, *ill.* 10,646. The Lord by the passion of the cross fully glorified His Humanity and subdued the hells, *sh.* 10,655. All man's salvation is owing to this, that the Lord subdued the hells and glorified His Humanity, *ib.* 10,659. The passion of the cross was not to reconcile the Father and to do many other things which are believed, and which involve contradiction, but it was the last of temptation and of combat, *ill.* 10,659. The union of the humanity with the Divine itself in the Lord is the first truth of the church, to which all things therein have reference, 10,728, 10,750. Spirits from some earth in the universe concerning the Lord, 10,736-10,738. They are confounded by strangers by the idea of three persons in one God, which idea is illustrated as to its quality, 10,736. They think of God that He is a man, and perceive Him under a human form, and they know this is confirmed from the ancients in our earths, that in like manner they perceived God, 10,737. They can conceive a trine in God as the trine of an angel, namely, the inmost invisible,

the external visible under a human form, and the proceeding, so concerning the Divinity and concerning the Lord, 10,738. The Humanity of the Lord is Divine, much illustrated from the Word and from rationality; thus His inmost is what is called Father, the external, which is human, is what is called Son, and the Divine proceeding the Holy Spirit, *ill. ib.* What is doctrinal concerning the Lord, 10,815-10,831. The primary principle of the church is to acknowledge God, 10,816. They who are within the church ought to acknowledge the Lord, His Divinity and Humanity, to believe in Him and to love Him, *sh.* 10,817. He who does not acknowledge the Lord within the church cannot be saved, *sh.* 10,818. No one can be conjoined to God except from the Lord and in the Lord, *sh. ib.* The Lord is God, *sh.* and *ill.* 10,819. They who are in the light of heaven see the Divinity in the Lord, not they who are only in the light of the world, 10,820. They who have an idea of three persons in the Divine Being think of three, but it is otherwise with those who have an idea of three in one person, 10,821. As is the case when a trinity in the Lord is thought of, 10,822, which is also seen from this, that the likeness of the Father is in the sons, 10,823. The Divinity and Humanity are one person, is agreeable to the faith received from the Athanasian Creed, 10,824. The Lord rose again with the whole body, otherwise than other men, 10,825. They who make the Humanity of the Lord like to the humanity of another man do not think of the several things treated of, 10,826. And because in the Lord all is Divine, therefore He has all power in the heavens and in the earths, 10,827. The Lord saved mankind by this, that He subdued the hells and glorified His Humanity, 10,828, and the passion of the cross was that by which the last victory was obtained, *sh. ib.* 10,829. To love the Lord is to live according to His precepts, *sh.* 10,829. The Lord put off the humanity from the mother, and put on the Humanity from the Father, 10,830. Of the appearance of the Lord in a cloud, see 10,810, 10,811. He appeared according to reception, 10,811.

LOT. What, 1428, 1434, 1547, 1597, 1598, 1698. Lot represents those who are in external worship, but still in good, 2317, 2324. Lot represents several successive states of the church, from them, 2317, 2324, 2422, 2459. Whose end is Moab and Ammon, 2317, 2324. See MOAB and AMMON. Lot signifies goodness, 2399, and indeed the goodness of the external church, 2371, 2399.

LOTS are said to be of the Lord's kingdom, because the land which was divided by lots signifies the Lord's kingdom, 2339.

LOVE. In general there are love to God and love to the neighbour, or charity; there are also the love of self and the love of the world. See CHARITY, also AFFECTION. Love is the greater luminary, not faith without love, 30-38. See SUN. The angels perceive whatever belongs to faith by love from the Lord, 202. The celestial church by love has faith, 337, 393, 398. Angelic love consists in loving the neighbour more than self, and such love may be given, from experience, 548. Heaven and heavenly joy are mutual love, 549. See HEAVEN. The societies in the heavens are according to all the differences of mutual love and faith, comparatively as relationships and connections on the earth, 684, 685, 917. Conjugal love is the fun-

damental of all loves, 686, 3021, 4280. As mutual love constitutes heaven, so hatred constitutes hell, 693, 695. The love of self is contrary to true love, 760. There are consanguinities and affinities of love, and so likewise of faith, 917. Love to the Lord is a likeness, and charity an image, 1013. They who place the essential of salvation in faith do not even see and attend to the things which the Lord so often spake concerning love and charity, 1017. In universal nature there is love, whence comes union in all things except with man, 1055. Of the essence of celestial love, 1419. Nothing lives but love and affection, 1589. Mutual love is through the internal man from the Lord, 1594. Mutual love conjoins. See the same. The mercy of the Lord, which is of love, is described, 1735. Jehovah is love, *ib.* The Lord fought from love towards the whole human race, 1789, 1812, 1813, 1820. Of the Lord's love, what its quality is, 1799. So far as any are in mutual love, so far they are heirs of the Lord's kingdom, 1802. Evil genii and spirits fight against man's love, thus against his life, 1820. Love to the Lord and to the neighbour are the essence of what is heavenly, 1824. Conscience, which is of charity, is intermediate between the Lord and man, 1862. Divine love is love to all, as may be manifest from the influx of love to posterity successively with increase, 1865. The fruit of faith is charity, charity is love to the Lord, love to the Lord is the Lord, who is the internal sense of the Word, 161, 1873. The love of infants.—See INFANT. Conjugal love.—See MARRIAGE. All loves exist from the marriage of goodness and truth, 2733, 2737, 2738; thus from conjugal love, which is from that marriage. See the same numbers. The loves born from conjugal love are as consanguinities and affinities, 2739. See also AFFINITIES and MARRIAGE. Conjugal love, the love of infants, and mutual love, constitute the heavenly things of the Lord's kingdom, and mutually succeed each other, 2039. All consociation in the other life is by mutual love, and all destruction is, by the love of self, 2057. Heaven is mutual love, 2130, 2131. Because the angels are in love, they are in intelligence and wisdom, 2500, 2572. The difference between love to the Lord and charity, 2023. He who is in love to the Lord must also be in love to the neighbour, or charity, 2227. Love is spiritual heat, but such as the love is, such is the heat, 2146. Heavenly love from the Lord continually flows in, but the love of self and the world hinder its reception, 2041. The wisdom of the Lord is infinite, because He is Divine Love itself, 2500, 2572. The love of the Lord transcends all human understanding, 2077. The life of the Lord in the world was love towards the universal human race, 2253. They who are without love do not attend to all that the Lord spake concerning love, 2373. When love is named with those who are not in the life of faith, it appears as somewhat darkish and clotted, 2343. In Divine love there is the omniscience of all things Divine, celestial, spiritual, rational, natural, 2572. The angels are in the wisdom and intelligence of all things, because in love to the Lord and in mutual love, *ib.* Mutual love and all good loves have their being and existence from the marriage of goodness and of truth, 2733, 2737, 2738. Heavenly freedom pertains to love to the Lord and love to the neighbour. See FREEDOM. By an influx of love and affection thence derived into scientifics truths appear, and



are thence elevated into things rational, 3074. The Divine love of the Lord is celestial and spiritual, but it is so distinguished in respect to those who receive, 3325. Nothing can enter into the memory of man without affection, and affections are adjoined and reproduced together, and thus the affection of goodness is adjoined to the doctrines of truth from the Lord, 3336. See also REGENERATION. Loves and affections are heats by virtue of influx from the life of the Lord, 3338. There are men of three kinds within the church, they who are in love to the Lord, they who are in charity to the neighbour, and they who are in the affection of truth, 3653. How the case is with the three heavens; in the first are they who are in the affection of truth, in the second they who are in charity to the neighbour, and in the third they who are in love to the Lord, 3691. The quality of the love and affection of man is known from the end regarded, 3796. Love to the Lord is holiness itself, 3852. The love of self is hell, 4776. Spiritual fire and heat are love, and heat is vitality of man, 4906. The goodness of love is the esse of a thing which conjoins, 5002. What a man loves reigns universally in the thought, although he is ignorant of it, 5130. Love is spiritual conjunction, 5807. Love is the goodness resulting from the changes of state and variations in the forms or substances of which the human mind consists, *ib.* To regard anything as an end is to love it above other things, and it universally reigns and constitutes interior life, *ill.* 5949. Loves are what conjoin all in the other life, 6195, 6196. All scientifics are in loves, illustrated by the case of brutes, 6323. Man would be born into all intelligence and wisdom, if he were in love to the neighbour and in love to God, and thus according to his order, *ib.* Scientific truths are disposed in a heavenly form when man is in heavenly love, 6690. Love arranges scientific truths into a form agreeable to itself, *ib.* A man and a spirit are altogether such as their love is, *ill.* 6872. Thus the Lord, as to the Humanity, is Divine from Divine love, *ib.* Love is the source of man's life, and in the other life all are consociated according to loves. Also heat and light in the natural world correspond to love and faith in the spiritual world, 7081, 7086. See also CHARITY. No one can know what goodness is unless he knows what love to God and to the neighbour is, and no one knows what evil is unless he knows what the love of self and of the world is, 7178. Loves conjoin, whatsoever be their quality, 7501. In love is the all of science, likewise the all of intelligence and wisdom: loves are the receptacles of the influx of heaven, *ill.* 7750. Man is born in entire ignorance, a sign that he is in contrary loves, *ib.* Love is attractive, and most of all the Lord's Divine Love, 8604. To love the Lord is to receive goodness and truth, 8880. To love denotes the delight of remembrance, when concerning those who are in truths but not in goodness, 8986. Love to the Lord and love to the neighbour constitute the universal heaven, and it is in the angels with indefinite variety, 9002. The Lord and Divine Love appear to every one according to his love, as a creating and renovating fire to those who are in good loves, but as a consuming fire to those who are in evil loves, 9434. The goodness of love to the Lord from the Lord is the only goodness, *ill.* 9863. How the good affections of love succeed each other in the heavens, 9873. There are three heavens, and in

each an internal and an external, and what loves are in each, 9933. The goodness of love constitutes the life of man, 9954. Of the extension of each love into the heavens, currently and successively, from one heaven into another, *ill.* 9961. All things are communicated, received, and rejected according to love, *ill.* 10,130. All turn themselves to the objects of their love, in heaven continually to the Lord, *ib.* The true worship and true love of the Lord consists in doing His precepts, *ill.* and *sh.* 10,143, 10,153. Presence is according to the affinities of love in the other life, and hence also is the idea of space, *ill.* 10,146. In the other life all are forms of their loves, 10,153. A man, an angel, a spirit, is as his love is, 10,177. In the other life all turn themselves according to their loves: in heaven all turn to the Lord, so far as the Lord turns them to Himself, in every turning, 10,189. Man is of such a quality as his love is, even as to understanding, 10,284. Worship is not to be applied to the loves of man, but to heavenly loves, 10,307-10,309. To love goodness and truth is to love the neighbour and God, 10,310. To love the Lord is to live according to His precepts, 10,578. To have faith in the Lord and to love Him is to will and to do His precepts, *ill.* and *sh.* by many cases, 10,645.

LOVE OF SELF AND OF THE WORLD. As mutual love constitutes heaven, so self-love or hatred constitutes hell, 693, 694. The love of self is contrary to mutual love, 760. From the love of self and of the world come all evils, 1307, 1308, 1691; and all falsities, 1321; and all false persuasions, 1675. What the quality of the love of self in worship, 1304, 1306, 1308, 1321, 1322. Babel denotes worship in which the love of self is, thus in which there is something profane, 1326. Spheres in the other life illustrated by those who are in self-love, 1505. The example of one who was swelled up with self-love, 1506. Spheres of authority, their quality, 1507, 1508. See AUTHORITY. Self-love is described, and it especially disjoins the external man from the internal, 1594. Lusts are of the love of self and of the world, 1668. The Lord alone fought from heavenly love, all men from the love of self and of the world, 1812. If there be not conscience, the love of self and of the world occupies its place, 1862. See the SELFHOOD, HATRED, HELL. What self-love is, 2444. The loves of self and of the world are contrary to celestial and spiritual love, 2041. Self-love is destructive of human society, because thence come all evils and wickednesses, 2045. Self-love is destructive of heavenly order, 2057. Every one can represent to himself what diabolical forms they are who are in self-love, 2219, 2363. How filthy self-love is, and by what signs it is known to be self-love, 2219. All who come into the other life are eaten up by the love of self and of the world, 2122. See JUDGMENT. They who are within the church ought principally to be purified from those loves, 2051. So far as those loves are removed and laid asleep, so far heavenly love is opened, 2041. They who place merit in good actions are in self-love, which is described, 2027. Infernal freedom belongs to the love of self and of the world. See FREEDOM. What it is to be great in heaven and what to be greatest, 3417. The loves of self and of gain are dark and lead to darkness, 3413. Life first flows in from the Lord when the life of the love of self and of the world

is extinguished, 3610. Of corporeal spirits who respect themselves in all things, they are the most stupid of all, 4221. They who are in the love of self and of the world are out of the Grand Man, 4225. Of those who in the life of the body desired to rule over others, several things from experience, 4227. They who are in the evil of self-love are against all goodness whatsoever, 4750. The avaricious are more in self-love than others, although not so openly, 4751. Self-love is hell, 4776. Of those who have been proud outwardly, but not inwardly, their quality, from experience, 4947. They who have despised others in comparison with themselves attempt to ascend, from experience, 4949. Of those who have appeared more just than others, and yet have lived only the life of the love of self and of the world, their quality is, their hells, 5721. See DISEASE. Thoughts concerning corporeal and worldly things draw man down that he cannot have communication with heaven, from experience, 6210. In the love of self lies concealed hatred, 6667. No one can know what goodness is unless he knows what love to God and towards the neighbour is, and no one knows what evil is unless he knows what the love of self and of the world is, 7178. Empires and kingdoms have been made from societies for the sake of the love of self and of the world. See their qualities, 7364. Evils and falsities are from the loves of self and of the world, 7255. Of the loves of self and of the world, 7366-7377. The loves of self and of the world with man make hell, 7366. The love of self and of the world reigns, when it looks at self in all things which it thinks and acts, 7367. Love to relatives and friends is the love of self, because they constitute one thing, 7368. So far as man is in the love of self, so far he removes himself from neighbourly love, thus from heaven, and so far he is in hell, 7369. They are in the love of self who despise the neighbour, hate him, and rush into revenge, and such are cruel, 7370. Their delight is the delight of that love, 7371. Those things are marks of the love of self, whatsoever they may appear in the external form, 7372. He is in the love of the world who thinks about the world, and intends gain, having no concern about injury to his neighbour, 7373. They are in the love of the world who by arts and cunning secure to themselves the good affections of others, who envy others, and covet another's property, 7374. These two loves, so far as they are left without restraint, rush on and grow even to the end of the earth, yea even to the throne of God, and are willing to be worshipped as gods, 7375. Those loves are the origins of all evils, and they make hell with man, 7376. They are not in those loves who aspire at honours for the sake of their country, and also of power and wealth, because honours and wealth are means of doing good, 7377. From the loves of self and of the world exist all evils and falsities, 7488. Therefore so far as a man is in them, so far he is not in charity, 7489. And so far he does not know what charity is, what faith is, what conscience, nor what is spiritual, nor what the life of heaven, hell, the life after death, 7490. Where the loves of self and of the world reign, the goodness of love and the truth of faith are either rejected, or extinguished, or perverted, 7491, 7492. Those loves begin to reign when man comes to the age of discretion and of self-direction, 7494. They who are in



the loves of self and of the world have not life in themselves, but their life ought to be called death, and themselves dead, *ib.* They are detained in the other life by evil spirits by insinuations into the loves, and then they cannot be separated except by the Divine aid of the Lord, 7501. Evil is from man, because the goodness which flows from the Lord He turns to Himself, 7643. If the loves of self and of the world are regarded as means, not as ends, they are good, 7819, 7820. The origins of evil are the loves of self and of the world, 8318. Heavenly good vanishes according to the degree of increasing concupiscences from the loves of self and of the world, 8487. Pride is an endeavour and effort to domineer, 8678. The love of self rushes to every degree of possibility, even to what is Divine, and such are all they who are in hell, 8676. See also what is said and shown of the love of self, 2041, and in other places cited, 8678. During man's regeneration the loves of self and of the world are to be inverted, that they may be for means and not for an end, 8995. To do good for the sake of self and the world ought to be the sole of the foot and not the head, 9210. From the loves of self and of the world flow all evils and falsities, demonstrated, 9335. In the love of self all evils originate, and hence diabolical gins, etc., 9348. From the love of self come all evils, especially from the love of domineering, *ill.* 10,038. The Most Ancient people lived distinct in nations, families, and houses, and knew nothing of dominion grounded in the love of self and of the world; of their happy state of life, 10,160. Worship applied to the loves of man is infernal, 10,307, 10,309. To imitate affections, as if they were heavenly, from the selfhood, is infernal, 10,309. They who are in the love of self and of the world, are in what is external, separate from what is internal, 10,396; and what their quality is, *ib.* 10,400, 10,407, 10,409, 10,412, 10,422, 10,423, 10,429. See EXTERNAL and SELFHOOD. In the other life they turn themselves according to their loves, and men do the same as to the internal, 10,420. Where the loves of self and of the world reign, the truths and good affections of the church are always assaulted, *ill.* 10,455. The interiors of man actually turn themselves according to his loves, 10,702. He who is led of himself and his own loves cannot be saved, *ill.* 10,731. Love constitutes the life of man, 10,740. The love of self and of the world, when they reign, constitute the life of hell, 10,741. Hence flow all evils, which are recounted, 10,742. Hence they deny all things of the church, 10,744. They have external bonds and no internal, *ib.* When external bonds are taken away, they rush into all wickedness, 10,745; because this is the delight of their life, which they concealed in the world, 10,746. The love of self and of the world is infernal fire, 10,747.

LUDIM or LYDIANS. What; they denote the knowledges of truth, 1159, 1195, 1231.

LUKEWARM. The sphere of one that is lukewarm, of what quality, 1513. Of one who is lukewarm, briefly, 5217.

LUMEN. See LIGHT. Some suppose the joy of heaven will be a certain light of glory, 455.

LUMINARY. The greater luminary is love, the lesser luminary faith, 30-38. See SUN and MOON.

LUNGS. See RESPIRATION. The heart corresponds to the celestial,

and the lungs to the spiritual, 3635, 3887. The communication and reciprocation of goodness and truth from the understanding into the will, and reciprocally, is as the communication of the heart and lungs, *ill.* 9300.

LUST is of some filthy love, 1666.

LUST AFTER, TO, or TO COVET. It denotes to will from an evil love, and concupiscence is of the will in the understanding, and the continuity of love, and as it were the life of its respiration, 8910. The precept, not to covet or lust after those things which belong to the neighbour, denotes that they should not pass into the will, *ib.*

LUZ. It denotes receding, and it denotes truth set in the first place, and goodness neglected, 3730. It denotes the natural mind in a former state, 4556.

LYBIA. What Puth or Lybia is, 1163, 1164, 1166.

LYMPHATICS. See CHYLE, MESENTERY.

## M.

MACHIR denotes truth derived from goodness, *sh.* 6584.

MACHPELAH denotes in an obscure faith, 2935. It denotes regeneration, 2970. The cave of the field Machpelah denotes the beginning of regeneration, 6548. The spiritual meaning which lies concealed in it is the reason why there is so much repetition concerning the cave Machpelah, 6551.

MAGIC. See JUGGLER. Magicians in a good sense denote interior scientific truths, and the wise denote exterior scientific truths, *sh.* 5223. And in the opposite sense, they who have perverted spiritual things, *ib.* Cunning sleights in the hand signify actions grounded in falsity, 3240. Magic denotes the perverse application of such things as are of order in the spiritual world, 5223, end. Things magical are effected by the abuse of correspondences, 6052. The reason why by Egypt are signified things scientific contrary to the truths of the church, is because the Egyptians turned the scientific truths of the church into things magical, 6692. Of the hieroglyphics and magic arts of the Egyptians, *ib.* They are prone to magic who ascribe all things to themselves, and contrive evil arts to arrive at honours, *ib.* The assigning of rods to magicians is from representatives in the other life, 7026. A representative church was amongst the Egyptians, is evident from their hieroglyphics and magic arts, 7097. They learn magic in the other life, who in the world have contrived and devised various arts by which to deceive their neighbour, 7090. The arts of juggling and magic are learned in the other life by many of those, who from cunning have contrived the arts of defrauding others, and have attributed all things to their own prudence, 7295. The arts of juggling, of enchantment, and magic are an abuse of Divine order, which abuse and how it is effected, *ill.* 7296, 7337. The arts of juggling and enchantment are the arts of presenting truths as falsities, and falsities as truths, 297. Magicians can induce dulness as to the perception of truth, how, 7298. The power of exercising magical arts is at length taken away from magicians, 7299. What it is to imitate Divine things from study and art, *ill.* by the fantastic imitation with spirits; but they appear

so in externals, whereas in internals they are filthy and diabolical, 10,284, 10,286.

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MAHALATH, the daughter of Ishmael, the son of Abraham, denotes the affection of truth from a Divine origin, 3687.

MAHANAIM denotes two camps, thus each heaven, 4237.

MAKE, to, or DO. The difference between creating and making, 472. They made (or did so) denotes effect, 5951. Made (or done), or it was, involves a new state, 4979, 4987, 4999, 5074, 5466. In the Hebrew it is in the place of distinction, 4987, 5074. God making (or doing) denotes Providence, 5264, 5503. Made (or done) involves a new state, and it is in place of distinction. See also IT WAS and DONE. To make (or do), when concerning God, denotes order, 6573. To make (or do) denotes the will, 9282. See WILL.

MALE. See MAN (*vir*). What is meant by male, 672, 749. It denotes the truth of faith, 2046. Male in general, when it relates to beasts, signifies truths, and female, good affections, 4005. Male denotes the truth of faith, 7838.

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MAMRE. The oak-groves of Mamre denote interior perception, 1616. What the oak-groves of Mamre are, 2144, 2145. Mamre denotes the quality and quantity of the thing to which it is adjoined, 2970, 4613.

MAN (*homo*). The Lord alone is Man, therefore the regenerate are called men, 49, 288, 477 ; also others, 565. All societies in the heavens constitute as it were one man, 684. On this account, and by reason of correspondence, heaven is called the Grand Man, 1276. The Word appears before the Lord, the image of a man, 1871. Man signifies the church and everything of the church, 768. The difference between a celestial man, a spiritual man, and a dead man, *ib.* 81, 123, 128. Adam or Man is the Most Ancient Church, 477-479. Men as to their souls have a situation in the Lord's kingdom, 1277. Men, if they were in the spirit, might converse at any distance, *ib.* There are with every man at least two spirits and two angels, 697. Man is born into no exercise of life, but to be imbued with all, differently from the brute animals, 1050. Man is nothing but evil, 987. Man is worse than the brute animals, 637.

The Lord in the union of his Human essence with the Divine had respect to the conjunction of Himself with the human race, 2034. The Lord is the only Man, and hence men are called men, 1894. Man would be born rational were not order destroyed in him, 1902. But now he is miraculously made rational by an external way, *ib.* Man is a recipient of life, not life, 2021. Men who are in goodness are in one society as to their souls, 2379. The ideas of man are comparatively most obscure, 2367.

They who are in the Grand Man in the heavens and on earth make one, 2853. Of the free state of man, and how he lives from the Lord and is led by angels and evil spirits. See FREEDOM. All heavenly societies belong to some province in the body, and heaven is the Grand Man, 2996, 2998. See REPRESENTATIONS. All parts of the body



correspond to the Grand Man, 3021. Man is not born into natural truth, still less into spiritual truth, but he must learn everything, otherwise he would be lower than the brutes, 3175. Man does not live from himself, but he is an organ recipient of life, 3318. Heaven corresponds to the Lord, and man as to all things general and particular to heaven, hence heaven is the Grand Man, 3624-3649. The angels from heavenly order know all things which are in man, 3626. Everything exists and subsists by another, and is connected by things prior with the first, 3627, 3628. Forces from without and from within act into all forms that they may subsist; the forces from without are not alive, but the forces from within are alive, which must correspond to each other, 3628. There are numerous societies in heaven to which one organ or member corresponds, and the more they are, so much the more powerful, 3629. It cannot be known that natural effects are from spiritual causes, because it appears altogether otherwise, 3630, 3632. Influx into the muscles of the face, 3631. Heaven is immense, and comparatively few are from this earth, *ib.* Spiritual things flow in into natural, which is evident from actions which are of the will, and from speech which flows from the thoughts, 3632. Divine order terminates in things external with man, *ib.* Spirits and angels appear as men, whence, 3633. Man is a little heaven from love and charity, 3634. The heart corresponds to things celestial, and the lungs to things spiritual, 3635. The Lord is the sun of heaven, and hence is light in which is intelligence and heat in which is love, and hence are correspondences, 3636, 3643. The Lord, in the supreme sense, is the Grand Man, and He came into the world and made the humanity Divine, that all things might have reference to Himself, 3637. They who are in heaven are in the Lord, yea, in His body, *ib.* 3638. The societies of heaven keep a constant situation, howsoever man, spirit, or angel is turned; and from this circumstance it is evident that heaven is a Grand Man from the Lord, 3638, 3639. The hells also have a constant situation under the soles of the feet, and it is a fantasy that some from thence appear above the head and in other places, 3640. They who are in the hells have an opposite situation, with the head downwards and with the feet upwards, and thus they act in unity, 3641. The Lord is a common centre, and every one the centre of influxes in the heavenly form, 3633. The thought and speech with the angels penetrated hell, but in the way it was changed into the opposite, namely, goodness and truth into evil and falsity, and thus also they made one, 3642. Man has a situation in the Grand Man, as to his soul, while he lives in the body, 3644, 3645. The kingdom of the Lord is a kingdom of ends and of uses, from experience, 3645. There is also an influx and correspondence of the Grand Man with beasts, but it is according to their souls, thus otherwise than in man, on which subject see several particulars, 3646. Of some who have lived like beasts, they had little of life, but life from the angels was successively inspired into them, 3647. There is a correspondence of the Grand Man with the subjects of the vegetable kingdom, of which, 3648. Man is nothing but evil, wherefore he must be regenerated, abundantly *ill.* and *sh.* 3701. Man is so created that the Divine things of the Lord descend through him even to the ultimates of nature, and from the ultimates of nature may ascend to the

Lord, so that man is a uniting medium of the Divine Being with the world of nature, and of the world of nature with the Divine Being, abundantly *ill.* and *sh.* 3702. The Grand Man is from an influx of the life of the Lord, who is the only Man, and hence are the celestial and spiritual things which flow in with man. See the continuation concerning the Grand Man and correspondence with Him, 3741-3746. See also *LIFE*. The varieties in the Grand Man are innumerable, and are altogether in the ratio in which the organs, members, and viscera in man or the human body are, 3744, 3745. In general they have reference to the things which belong to the head, the breast, the abdomen, the members of generation, and which are everywhere interior and exterior, 3746. There are three degrees of life in man, from experience, 3747. The learned know nothing about the Grand Man, 3747-3749. See *LEARNED*. Of the Grand Man and the correspondence of the heart and of the lungs, 3883-3896. See *HEART* and *RESPIRATION*. There is correspondence with the Grand Man, 3883. Heaven is in man, 3884. The life of the natural man is contrary to the life of the spiritual man, before man is regenerated, *ill.* 3913. In man there are three parts, the corporeal, the natural, and the rational, and they communicate, 4038. Man is a little heaven in the least form, 4041. Through man alone there is given descent from the heavens into the world, and ascent from the world into heaven, *ib.* Spirits and angels are men, and man is man from intelligence and wisdom, 4051.

Man feels it irksome to think about celestial and spiritual things, but not about sensual and worldly things, 4096. When spirits come to man and enter his affections, they know no other than that the things which belong to man are their own, 4186. Of the Grand Man and of correspondence in general, 4218-4228. The Lord alone is a Man, and angels, spirits, and men are men so far as they receive Divine things from the Lord, 4219, 4220. There is correspondence in the least of the organical forms, and in the parts of their parts, 4222. And it is with the functions of the organs, and for that reason with the organical forms themselves, because they act in unity, 4223, 4224. It is not only with the organical forms which are visible, but also with those which are invisible, by which the internal senses and affections operate, 4224. They who are in love to the Lord and in charity towards their neighbour are within the Grand Man, and they who are in the love of self and of the world are out of Him, 4225. Man is a little heaven, 4279. Man denotes what is good, *sh.* 4287. Man (*vir, homo*) denotes truth derived from good, *ib.* end. From the situation of spirits and their application to myself, I was able to know what was their quality, 4403. Of the correspondence of the eye and of light with the Grand Man, continuation, 4523-4533. Man is a little world natural and spiritual, 4523, 4524. Man has connection with the Lord more than the beasts have, and hence he cannot die, 4525. Of the correspondence of the taste, of the tongue, of the face in the Grand Man, 4791-4805. In the other life, so far as they are in order or in goodness, so far they appear as men, and so far as they are not in order or in evil, so far they appear as monsters, 4839. Of the correspondence of the hands, arms, shoulders, feet, soles of the feet, and of the heel in the Grand Man, 4931-4953. Of the correspondence of the loins and genitals with the Grand Man, 5050-5062. There

are degrees from things interior to things exterior with men, 5114. Man is capable of receiving what is Divine by affection, and he has reciprocity by which he appropriates it to himself, otherwise than with beasts, wherefore he cannot die, *ib.* Of the correspondence of the viscera and interiors of the body with the Grand Man, 5171-5189. From situation and influx it may be known to what provinces angelic societies belong, 5171.

Man is not man from form, speech, thought, but from goodness and truth, and in these he can look at what is Divine, and receive it perceptibly, 5302. It is otherwise with a beast, from experience, *ib.* In the Grand Man the head is celestial, the body is spiritual, the feet natural, 5328. Man is internal and external, the former is in heaven, the latter in the world, and the latter ought to obey, and how much it obeys, 5368. Of spirits and angels attendant on man, 5846-5866. All things flow in with man, both what he thinks and what he wills, 5846. There are with man two spirits from hell and two angels from heaven, 5848. By them there is communication, *ib.* Man would die if the spirits from hell were taken away, 5849, 5854. What the order of man should be, and what it is, 5850. The spirits with man vary according to his affections, 5851. When spirits from hell come to man they are not in hell, but are then in the world of spirits, and at the same time in man's loves, 5852. When spirits come to man they instantly enter into all things of his memory, 5853, 5857, 5859, 5860. Spirits suppose all things that belong to man are their own, 5853, 5858. Spirits flow into the thoughts, and angels into ends, and by good spirits into those things which are of faith and charity with him, 5854. Man is in consort with spirits as to his interiors, and the societies in which he has been are shown him, 5861. Spirits do not know they are attendant on man, 5862. If they knew they would destroy him, 5863, 5864. The corporeal mind of man appears to spirits as a black mass, and with those who are in faith as somewhat woody, from experience, 5865. Man after death appears as a man from head to heel, and is also endowed with the same faculties, 5883. Man is a heaven in the least form, and he is created to be an image of heaven as to the interiors, and an image of the world as to exteriors, 6013. The soul is the very man himself who lives after death, and it is better to call it the spirit or interior man than the soul, 6054. The spirit in the other life appears as a man with all the parts which are proper to man, *ib.* The internal man is created to be an image of heaven, and the external to be an image of the world, *ill.* 6057. Thus in man the spiritual world is conjoined with the natural world, *ib.* What reigns universally with man is in all and each of the things pertaining to him, thus such as man's quality is in general such it is in all parts, general and particular, 6159. Spirits enter into all things of man's memory and suppose them to be their own, 6192, 6193, 6198, 6199; but they are ignorant of their being attendant on man, 6192. See INFLUX. Every one appears in a human form according to the reception of goodness and truth from the Lord, and thus the angels of heaven are in a beautiful form, but infernal spirits in a form scarce human, but as monsters, and similarly the whole hell, also its societies, and each in the society, 6605, 6625. Here see, concerning the communication of goodness and truth, 6605. Man is in the least things such as he is in the greatest, 6571, 6626.



There must be many earths to make the Grand Man complete, 6807. Governments and kingdoms in heaven as to things spiritual are represented as one man, and the church of the Lord through the whole earth is so represented, 7396. Man and beast denote the evil of lusts interior and exterior, 7424, 7523. They also denote good or evil interior and exterior, *ib.* From man even to beast denotes interior and exterior lusts, 7872.

The Lord is the only Man, and men are men so far as they are His images, consequently so far as they are in goodness, 8547. Angels appear in a human form, according to the truths from good which they receive from the Lord, 8988. Heaven has continual and inseparable connection with the human race, *ill.* 9216; and this is by the Word, *ib.* Heaven before the Lord is as one man, and also the church in general, 9276, end. Man is a heaven and a church in the least form, cited, 9279. Man is formed to the image of the world and the image of heaven, cited, *ib.* The conjunction of the Lord with the human race is effected by those who are in the good of love and of charity, thus by the church, cited, 9276. With the man of the church in particular the case is the same as with the general church, because man is a little heaven, and because the church is as the heart and lungs, *ib.* The internal man is formed to the image of heaven, the external to the image of the world, and things intellectual and voluntary are successively opened, 9279. The states of life are inverted with the just and the unjust, 9283. He who is in inverted order has little relish for the things of heaven, exemplified, because the world rules heaven with him, *ill.* 9278.

All representatives in nature have reference to the human form, and are significative according to that reference, *ill.* 9496. The things on man's right side have reference to the goodness which is productive of truth, and those on the left have reference to the truth derived from goodness, 9604; and each enclosure conjoined signifies the heavenly marriage of goodness and truth, *sh.* 9495. Of the internal and external man, 9701-9709. See INTERNAL. The internal man is formed to the image of heaven, but the external to the image of the world, 9706. The heavens are as a man as to the will and as to the understanding, the celestial kingdom being the will, and the spiritual kingdom the understanding, 9835. Of the correspondence of man and of all things in man with the heavens, cited, 10,030, end. The whole man is a resemblance of his will, and of the understanding derived from it, *ill.* by end, cause, and effect, 10,076. Man is such as his love is, illustrated by the case of angels and spirits, 10,177. The end regarded makes the man, 10,284. Man is nothing else, if he be what he ought to be, but the affection of goodness and truth, 10,264. Man and spirit is nothing else but his own truth and his own goodness, *ill.* 10,298. In every idea of thought there is the whole man, *ill.* *ib.* The arrangement of truths in man is according to the arrangement of angelic societies, 10,303. Of the states of man's knowledges according to his several ages, 10,225. See AGE. The interiors of man look outwards or downwards by man, but they are elevated by the Lord to look inwards or upwards, 10,330. Man is such as he is as to goodness, not such as he is as to truth without goodness, *ill.* 10,367. The internal is heaven in man, the

external the world, 10,412. Without the church where the Word is, the human race would perish, 10,452. Man (*vir*) denotes the intellect, thus truth; man (*homo*) the will, thus goodness, 9007, 9034, 9065.

MAN (*vir*). What is meant by man (*vir*) and wife, also what by man (*homo*) and wife, 915. A man (*vir*) denotes the internal man, or the intellectual and rational mind, 158, 265, 749, 1007. What is meant by a man and wife, and what by a husband and wife, 2517. Man denotes intelligence and truth, 3134. Husband represents goodness, wife truth, why, 3236. A knowing man is predicated of the affection of truth, 3309. A man of the field denotes goodness of life derived from doctrines, 3310. Man with a brother denotes goodness from truth, 3459. When man is named, wife denotes the affection of goodness; when man, a husband, is named, wife denotes the affection of truth, 4510; a man to a brother denotes mutually, 4725. When mention is made of man and woman, man denotes truth or falsity, and woman goodness or evil. And when mention is made of husband and wife, husband denotes good or evil, and wife truth or falsity; the reason is that in the celestial church, the husband was in goodness and the wife in the truth of that goodness; but in the spiritual church the man is in truth, and the wife in goodness from that truth, 4823. A man saying to a brother denotes common perception, 5502. Men of stoutness denote truths to which goodness can be conjoined, 8725. They should not see any man his brother, denotes they would not perceive the truth from any goodness, 7716. Man (*vir*) denotes the understanding, thus truth, and man (*homo*) the will or goodness, *ill*. 9007. A man and a companion do not denote two persons, but one, 9194. A man to a neighbour or to a companion denotes mutually, also the conjunction of truth and goodness, 10,555.

MANASSEH. See EPHRAIM. It denotes a new will in the natural mind, 5351, 5353, 5354, end, 6222. The new will, which is Manasseh, is goodness from charity, *ib*. It denotes the goodness of the church from what is internal, 6234, 6238, 6267. Ephraim denotes the man of the external spiritual church, and Manasseh the man of the external celestial church, 6296.

MANDRAKES. They denote the things which are of conjugal love, in the truth and goodness of charity and love, *sh*. 3942.

MANNA denotes spiritual goodness or the goodness from truth, in the supreme sense the Lord, *sh*. 8464. It was called manna from what is unknown, because it is not known by the unregenerate what the goodness from truth is, 8462.

MANSIONS. See also SOCIETIES, HABITATION.

MARAH denotes the quality and quantity of temptation, also what is bitter, 8350.

MARRIAGE. See also ADULTERY. Conjugal love and the love of parents towards their children derived from it, is the fundamental love of all loves, 686. It is from the love of the Lord towards the universal human race, *ib*. The laws of marriages are from the kingdom of the Lord, 162. The marriage of one man with one wife is perceived clearly to be true marriage by those who have perception, not so by those who have conscience, 865. The conjugal love of one wife was celestial happiness to the man of the Most Ancient Church, 995. Con-

jugial love was the principal love of the Most Ancient Church, *ib.* Conjugal love was the principal love to the man of the Most Ancient Church, love towards their offspring was the principal love with their posterity, and this because of the expected coming of the Lord into the world, 1123. The Most Ancient people likened all things to marriages, 54. Thus the understanding and the will, *ib.* 55. Between man and wife there is a marriage as of understanding and will, 568. In every single thing in the universe there is a resemblance of marriage, 718, 747, 917, 1432. Why marriages were contracted within families, 471, 483. Celestial marriage is in the selfhood, 155, 252, 253. There is a marriage of things celestial and spiritual in heaven, in the church, with every individual, in every particular of nature and in every particular of the Word, 2173. In every particular of the Word there is a resemblance of marriage, 683, 793, 801, 2516, 2712. Every doctrine of faith has in it the heavenly marriage, 2516. Of marriages; in what manner they are considered in heaven; of adulteries, 2727-2759. It is not known at this day what conjugal love is and whence, 2727. Heavenly marriage and conjugal love derived from it is from the marriage of Divine goodness and truth, and of truth and goodness thus from the Lord, 2508, 2618, 2728, 2729. The Most Ancient Church was in that love, not its posterity, 2730. Conjugal love consists in willing to be another's, and this reciprocally, thus mutually, and the marriage between conjugal partners is such as between understanding and will, 2731. They who are in conjugal love cohabit in the inmost things of life, 2732. They who are in conjugal love dwell together in the heavens, but they who are not are separated, *ib.* Marriages are the seminaries of each kingdom; from conjugal love comes mutual love, with various other considerations; adulteries are contrary to heaven, contrary to Divine and human laws and to order, 2733. The happiness of marriage is happiness in each life, 2734. Conjugal love represented by the beauty of a virgin and by adamantine auras, 2735. Conjugal love is innocence, and they who have been in it are in the inmost heaven, 2736. The interiors of those who are in conjugal love are open, and in those interiors is the kingdom of the Lord, and they are receptive of heavenly loves, 2737. From conjugal love is mutual love, *ib.* 2738. From the marriage of goodness and truth exist all loves, the varieties of which are ineffable; and according to consanguinities and affinities such as are in marriages, 2739. Conjugal love cannot be given except between two conjugal partners, 1907, 2740. Conjugal love or goodness and truth continually flows in, but it is turned according to reception, 2741. There is a resemblance of conjugal love with some, from many causes which are recounted, but still it is not conjugal love, 2742. Lascivious love emulates conjugal love, *ib.* The dog Cerberus signifies a guard to prevent any one passing from the delight of heavenly conjugal love to the delight of infernal conjugal love, 2743. In what manner progressions are made from conjugal love to things heavenly, and on the other part to things infernal, by things delightful and by freedom, 2744. What is the quality of those who do not love their husbands, but think meanly of them, 2745. Conjugal love is heaven, is represented in the kingdoms of nature, and in the nymphs which become butterflies, 2758. The simple in faith, who have lived in conjugal love



and have had conscience, come into heaven, 2759. Of adulteries, 2746, and the following numbers. In the Lord there is a Divine marriage of goodness and of truth, from which comes the heavenly marriage, *sh.* 2803. Of the Divine marriage and of the heavenly marriage, *ib.* By Jesus Christ is signified the Divine marriage, 3004, and following numbers. See CHRIST. The law to prevent marriages being contracted with Gentile daughters was representative, to prevent the conjunction of goodness and falsity, and of evil and truth, 3024, end. Where the Word treats of marriages, the heavenly marriage is signified, which is of goodness and truth, and in the supreme sense the Divine marriage, which is in the Lord, 3132. Reformation, which is the initiation and conjunction of truth and of goodness, is as a virgin when she is betrothed, and afterwards when she is connected with a husband, *ib.* Between the rational goodness of the Lord and truth from His natural mind there was not marriage, but a covenant like the conjugal, but the union of the Divine Essence with the human and of the human with the Divine is a Divine marriage, 3211. It was permitted to those who were in externals, for the sake of representation, to adjoin a concubine to a wife, but not to those who are in internals, and who are in goodness and truth, therefore not to Christians, to whom it is adultery, 3246. The celestial are from the marriage of goodness and truth, not the spiritual, who are called sons of concubines, *ib.* Marriages were to be contracted within the families of the nation of the parties, that they might represent heaven and the conjunctions of the societies there as to goodness and truth, 3665. The heavenly marriage, or the marriage of goodness and truth, does not take place between goodness and truth of one degree, but between each of a superior and inferior degree, as between the external of man and the internal, and so forth, *ill.* 3952. In every particular of the Word there is the heavenly marriage, and in the supreme sense the Divine marriage, or the Lord, 4137, end. Marriages and the things relating to marriages signify the conjunction of goodness with truth, *sh.* 4434. He who has compressed a virgin shall take her to wife, 4444. Pollution denotes conjunction not legitimate, 4439. The reason why they were not to contract marriages with the nations was, lest they should become idolaters, and lest evils and falsities should be commixed with good affections and truths, 4444. But it was allowed to contract marriages with the nations which received the worship of Jehovah, who were called sojourners, *ib.* Marriage represented the heavenly marriage, which is that of goodness and truth, 4834. Where the church is, it is not permitted to have more wives than one; but with the Jews it is permitted because there is no church amongst them, 4837. They who belong to the province of the loins, and also the organs of generation, correspond to conjugal love, from experience, 5050-5062. See LOINS, GENITALS. They are in a state of peace, 5051, 5052. They are in the inmost heaven, and are most wise, 5052. Because conjugal love is the fundamental love of all loves, 5053. They who have lived in principles contrary to conjugal love, strike pain into the loins and the members there, 5059, 5060. In the Word where goodness is treated of, truth is also treated of, and likewise where evil is treated of, falsity is treated of also, on account of marriage, 5138. There is a resemblance of marriage in every particular of nature, 5194. The marriage of goodness and truth

is in every particular of the Word; thus the Lord, or Jesus Christ, is in every particular thing, 5502. Marriage, in the supreme sense, is the Divine itself, and the Divine human in the Lord, in the respective sense the Lord and heaven, that is, Divine goodness and Divine truth there, 6179. In every particular of the Word there is the heavenly marriage and the Divine marriage, *sh.* 6343, 8339. In all things general and particular there is a resemblance of marriage, *ill.* 7022. Heavenly marriage, and in the supreme sense the Divine marriage, is in all and every thing of the Word, 7945-8339. With the Jews there was no conjugal union, because in internals they were in falsity and evil, 8809. They who are of the spiritual church are not in the conjugal love until they are in goodness and thence in truths, *ib.* Spiritual goodness cannot be conjoined to those who are in the truths of faith alone, and not at the same time in goodness or what is heavenly, 8981, 8987. Marriage between those who are in truths without affection, which men (*viri*) are of those who are in the affection of truth from the delights of natural love, which take place when their love is conducive to means and not to an end, 8995. Marriages between those who are of different religions are heinous, 8998. At this day it is not allowed to have more wives than one, nor to take a concubine to wife, the reason, 9002. In what manner the illegitimate conjunction of good and truth is made legitimate, *ill.* 9182, 9184. Betrothing is first conjunction, which is of the internal man without the external, and marriage is the conjunction also of the external, *sh.* 9182. In every particular of the Word there is a marriage of goodness and of truth, *ill.* 9263, 9314. The conjunction of good and of truth was represented by two conjugal partners, also by two brothers, with a difference, of which, 9806. Marriages are most holy, and adulteries most profane, 9961. The doctrine of marriage, 10,167-10,175. Love truly conjugal is the union of two minds from the marriage of goodness and truth, *ill.* 10,168, 10,169. They have delight both internal and external, and it is heavenly, but external delight without internal is earthly, such as is that of animals, 10,170. No one knows what love truly conjugal is, unless he be in goodness and truth from the Lord, 10,171. It must be between one husband and one wife, 10,172. To bear rule in marriage destroys marriage, 10,173. Marriages are holy, and therefore not to be injured, 10,174. Adulteries are profane and are from hell, *ib.* They who take delight in adulteries, no longer believe the things which are of heaven and the church, because the love of adultery is from the marriage of evil and falsity, which is infernal, 10,175. Some from a certain earth have a perception whether there be conjugal love, from the idea of the conjunction of goodness and truth in their minds, 10,756. Of their manner of choosing to themselves wives in a certain earth in the universe, 10,837. They have only one wife, because more than one is against Divine order, *ib.* end.

MARROW or MEDULLA. What spirits have reference to the spinal marrow, 5717, 8593. And what to the *medulla oblongata*, 9670.

MARS. Of the inhabitants and spirits of the planet Mars, 7358-7365. Where this planet appears in the ideas of spirits, 7358. Their

speaking was most soft, and their speech internal, or by the Eustachian tube, 7359, 7360. The face and eyes correspond, and they have no hypocrisy, 7360. The Most Ancient people in this earth had such speech, of which, 7361. They have internal respiration, 7362. Hence they are of a celestial genius, *ib.* In that earth there are societies, and not empires, and they consociate with each other who agree in mind, 7363. They who think evil, and will evil, are cast out from society, 7364; hence the lust of dominion, and of gain, and of mischief to their consociation, is obviated, *ib.* Continuation concerning the spirits of Mars, 7474-7486. They appear to themselves like men, such as they have been in the world, the reasons, 7475. They are the best amongst those who are in the system of this sun, 7476. They acknowledge and adore the Lord in a distinguished manner, and believe that He rules the universe, 7477. Their humiliation is inmost and profound, of which, 7478. See HUMILIATION. They believe that with themselves there is nothing but what is defiled and infernal, and that from the Lord is all good, 7479. They have reference to the medium between thought derived from affection, and the affection from thought, thus the medium between the cerebellum and the cerebrum, 7480, 7481. And on this account they cannot dissemble, 7481. The spirits of our earth are as it were insane within their sphere, 7482. The lower part of the face of the inhabitants is black in the place of the beard, but the upper part is like the face of the inhabitants of our earth, 7483. They feed on fruits and pulse, 7484. They are clothed with garments woven together of fibres and bark, 7485. They know how to make fluid fires, from which they have light in the time of evening and night, 7486. Continuation concerning the spirits of Mars, 7620-7622. There was seen a flaming substance of various colours adhering to a hand, which signified celestial love pertaining to some of the inhabitants, and that flaming substance was changed into a bird of beautiful colours, but which at length became of stone, which signified spiritual love pertaining to the inhabitants there who have receded from love, 7620, 7622. Also a spirit was seen rising through the region of the loins to the region of the breast, who was desirous to take away this bird, and endeavoured to persuade that he was from the Lord, but presently he set it at liberty again, signifying that they are in such a persuasion, 7621, 7622. A beautiful bird signifies the inhabitants of Mars who are in celestial love, and its becoming a bird of stone signifies those there who love knowledges, and not a life according to them, 7743. Specifically those who invented the art of speaking by the lips and countenance, and in this case of removing themselves from the affections, and of withdrawing the thoughts from them, 7745. They have reference to the internal membrane of the skull become bony, 7748. And hereby they judge evilly of others and of heaven, and well of themselves, 7747.

MASSAH. It denotes the quality of a state of temptation as to truth, 8587. And it denotes temptation against the Divine Being in respect to the Jews, 8588.

ME. In Me denotes what is certain, 6981, 6995.

MEASURE. Numbers and measures signify things spiritual and things celestial, 647-650. Weight denotes the state of a thing as



to goodness, measure as to truth, 3104. Every one has his measure, both the evil and the good, and it is filled in the other life, *sh.* 7984. Measure denotes the state of a thing as to truth and goodness, *sh.* 9603. A hin denotes the quantity of conjunction, 10,262. Of measures for things liquid and dry, which were the hin, the cor, the bath, the ephah, the homer, and the omer, *ib.*

**MEAT-OFFERING.** What is signified by a meat-offering of farina, fine flour, a cake, in sacrifices, 2176, 2177. The meat-offering denotes celestial goodness, and the drink-offering spiritual goodness, similar to the bread and wine in the Holy Supper, *sh.* 4581. Celestial things in their order were represented by bread, cakes, and wafers of things unleavened, 9992. The bread offered as the meat-offering on the burnt-offerings and sacrifices, denotes the purification of the celestial man in the inmost, cakes in the internal, and wafers in the external, *sh.* 9993, 9994. Not only flesh, but also meat-offerings which were loaves of bread in the sacrifices, were offered because sacrifices of animals were not approved in heaven, but loaves of bread, therefore both were offered, 10,079. The flesh in the sacrifices signifies spiritual goodness, but bread celestial goodness, *ib.* end. A meat-offering which is bread, and a drink-offering which is wine, signifies such things as belong to the church, thus goodness, *ill.* 10,137.

**MEDIATION.** What, *ill.* 8705. See **INTERCESSION.**

**MEDITATE, to.** See **TO THINK.**

**MEDIUM.** See **MIDDLE.**

**MEDULLA.** See **MARROW.**

**MEET, to.** Meeting, when it relates to the Lord, denotes His presence and influx, 10,147, 10,148, 10,197. The tent of meeting or assembly denotes the external of the Word, of the church, and of worship in which are things internal, 10,547. See **TENT.**

**MEET, to.** See **TO RUN TO.**

**MELCHIZEDEK.** It denotes the celestial things of the interior man with the Lord, 1725.

**MEMORIAL.** When it is predicated of the Lord, it denotes quality in worship, and is predicated of truth, 6888. Memorial denotes the quality of state, 7881. For a sign and for a memorial denotes that a thing should be perpetually remembered, 8066, 8067.

**MEMORY.** It is the interior memory from which spirits speak, 1639. Of the memory of man remaining after death, and the remembrance of things which appear in the life of the body, 2469-2494. Man has two memories, 2469 and the following numbers. Man does not know this, 2470, 2471. What things belong to the exterior memory, and what to the interior memory, 2471, 2480. From the exterior memory man speaks the languages of expressions, from the interior the universal language, 2472, 2476. How much the interior excels the exterior, 2473. All things which man has seen, heard, thought, spoken, and done are inscribed on the interior memory, and it is the book of his life, 2474. Man has along with him all things of the exterior and interior memory, 2475. But he is not allowed in the other life to use things which are of the exterior memory, for various reasons, of which, 2476, 2477, 2479. How the case is when a spirit from his exterior memory flows in with man, from experience, 2478. Spirits know all things which are in

man's memory and thought, 2488. To the exterior memory pertain languages and sciences, which in the other life are of no use to man, but by which he has cultivated his rational mind in the world, 2480. Men after death lose nothing from the exterior memory, from experience, 2481, 2482, 2485, 2486. The exterior and interior memories are organical, they are described, 2487. Spirits know all things which are in man's memory and thought, 2488. The things of the interior memory manifest themselves by a sphere, 2489. Also on the interior memory are impressed the things which a spirit hears and sees in the other life, but with a difference, of which. And thus they can be instructed, 2490. Of the spirits who have reference to the interior memory, 2491. Memories are presented visible in the other life like callous substances, of which, 2492. The angels have no concern about things past and things to come, but still they have from the Lord the most perfect memory, which is of such a nature that what is past and what is to come is in everything present to them, 2493. Men, who are in goodness from love and charity, have angelic intelligence and wisdom, but they do not come into it until they put off successively things corporeal and worldly, 2494. Without an idea there does not remain anything in the memory, 2831. And things scientific, which are of the exterior memory, are most perplexed and shady, *ib.* Truths are vessels recipient of goodness and in themselves are nothing but perceptions of the variations of form according to changes of state, 3318. The things which are in the exterior memory are things scientific, and those which are in the interior memory are truths, the former being in the light of the world, but the latter in the light of heaven, 5212. Spirits and angels retain in the memory the things which they see and hear, and hence grow in wisdom to eternity, 6931. The spirits of Mercury have reference to the memory of things which are in the universe, 6696. See MERCURY. All and each of the things which have entered through the senses with man remain in his memory, 7398. Hence the evils, which infernals have done in the life of the body, are presented to their view, 7721. Spirits and angels know all things which are in man's memory when they are present, 6192, 6193, 6198, 6199, 6214. The things of faith remain seated continually in the memory, even when other things are thought of and transacted, 8067. How it is to be understood that things are said to be perpetually in the understanding, and perpetually in the will, *ib.* The things of the memory serve the intellectual part as a mirror for seeing spiritual things, *ill.* 9394. But the intellect calls forth nothing else but what favours its loves and preconceived principles, *ib.* The things which are made things of the life vanish from the external memory, *ib.* The knowledges of the memory compared to muscles, *ib.* The things which become habitual are separated from the external memory and stored up in the internal, 9723. Those things which are inscribed on the interior memory are impressed on the life, 9841. More observations concerning knowledges which are things of the memory, 9922. See SCIENCE. The things impressed on the memory with the good are in a form, 9931.

MENSTRUOUS THINGS denote things unclean, 4161.

MERCENARY. It denotes those who do good for the sake of gain, and for the sake of recompense in heaven, *sh.* 8002.

**MERCHANT, MERCHANTIZE.** Merchants denote those who have the knowledges of goodness and truth, and merchandize denotes the knowledges themselves, *sh.* 2967. To trade denotes to procure and to communicate knowledges, *sh.* 4453. To wander through the earth in trading denotes to fructify truths from goodness, 5527.

**MERCURY.** Something concerning the spirits of Mercury, 2491, but more particulars, 6808-6817. In the Grand Man they have reference to the memory of things abstracted from terrestrial and merely material objects, 6808. They excited from my memory cities and places, but they had no desire to know anything of the temples, palaces, houses, etc. etc., but were inquisitive about the things seen and done there, 6809. They have no concern about terrestrial and corporeal things, 6810. What a great desire they have to acquire knowledges, from experience, 6811. They know better than others what is in the universe, *ib.* When with societies they are inquisitive about such things as they know, 6813. They are conceited, *ib.* They are not willing to use vocal speech, 6814. Although they abound in knowledges, they have still no great strength of judgment, *ib.* They were told that from knowledges they ought to do use, but they replied that knowledges are uses, 6815. They cannot remain together with the spirits of our earth, because the latter love worldly and material things, and abstracted things not so, 6816. A continuation of the subject, 6921-6932. In clearness of conception, of thinking and of speaking, they excel others, because they are not in things material, 6921. How quickly they ran over the things which were in my memory, 6922. They use such quickness when they speak in a body, 6923. How rapidly they judge of the discourse of others, if there be an affectation of elegance and erudition, 6924. They wander through the universe to acquire knowledges, 6925, 6926. They shun spirits who are in things material, *ib.* They go by companies and phalanxes, 6926. They told me there were some hundred thousands of earths in the universe, 6927. They differ exceedingly from the spirits of our earth, 6928. I conversed with them concerning the inhabitants of our earth, how material they are, 6929. They are aware that knowledges in this earth are printed, and they sent to me printed papers to prove that they knew it, 6930. Spirits retain in the memory all things which they see and hear, 6931. A continuation concerning the spirits of Mercury, 7069-7079. When any one speaks with them concerning things terrestrial and material, they instantly change the subject to something else, and often to what is opposite, 7070. An example how they blackened meadows, forests, rivers, when represented to them, 7071. They did not do so to birds, because they signified knowledges, 7072, nor with lamps and candles, because they signify truths which are from goodness, *ib.* They were not willing to hear anything of sheep and lambs, because they knew nothing of innocence which is a lamb, 7073. They do so, namely, to conceal things, not for the sake of deceiving, but for other reasons, of which, 7074, 7075. They speak with the men of their own earth, 7075. Because they are conceited from their knowledges, spirits from our earth told them what they knew and what they did not know, 7077. Afterwards an angel enumerated to them many things they did not know, and which they did not understand, saying



that they cannot even know general things to eternity, *ib.* They do not tell to others what they know, but communicate all things to those of their own society, 7076. The humiliation of a body of them, what it appeared, 7077. The spirits of Mercury do not appear in a certain quarter and distance, because they wander through the universe, 7078. Their planet with the sun appears to spirits at the back, *ib.* Continuation concerning the spirits and inhabitants of Mercury, from 7170-7177. They applied themselves to the spirits of Venus on the other side of that planet, and they were in concord with them, and hence is felt a change in the brain, 7170. The spirits of Mercury said they believe in God, and very many of the spirits of our earth believe in no God, 7172. The Lord in the sun appeared to the spirits of Mercury, and at the same time also to others, and then they humbled themselves profoundly, 7173. A great light was then seen by some, 7174. A female of their earth was seen, what was her quality and in what she was clothed, 7175. The spirits of Mercury are desirous to appear as crystalline globes, *ib.* Oxen and cows seen there, and of what form, 7176. The sun of the system appears large to the inhabitants, and they have a middle temperament not too warm, because heat comes from the altitude and density of the atmosphere, and from the right or oblique incidence of the sun's rays, 7177. The spirits of Mercury often come to the spirits of Saturn to draw from them knowledges, 9106.

MERCY. The Spirit of God is mercy, 19. The mercy of the Lord, which is of love, what its quality is, 1735. To be merciful is predicated, because man is infernal, 1049. To remember, when it relates to the Lord, is to be merciful, 840, 1049. The celestial implore the mercy of the Lord, the spiritual His grace, 598, 981, 2423. See GRACE. Love is turned into mercy, when any one who wants aid is viewed from love, 3063. Mercy is love in the internal sense, *ib.* 3073, 3120. What mercy and truth are, 3122. The love of the Lord is mercy extended to the human race sunk in so great miseries, 3875. Mercy is the Divine Love, 5132. Mercy is love grieving, 5480. To do mercy and truth denotes what is good and true, being a form of expression customary with the ancients, *sh.* 6180. To be merciful denotes admonition from the Divine Being, 6737. To lead the people in mercy denotes Divine influx with those who abstain from evils, and thereby receive good, 8307. Mercy denotes the influx of goodness and truth, 8879. To do favour or grace, when concerning the Lord, denotes to give them spiritual goodness, and to do mercy denotes to give celestial goodness, *ill.* and *sh.* 10,577. Mercy and truth denote love and faith, *sh. ib.* Immediate mercy is not given, because contrary to order, but mediate, thus only to those who live according to the Lord's precepts, and receive Him, *ill.* 10,659, end.

MERIBAH. It denotes the quality of complaint in a state of temptation as to truth, 8588; and in respect to the Jews it denotes they provoked Jehovah, *sh. ib.*

MÉRIT. See JUSTICE, REWARD, CHARITY, THEFT. They who place merit in works are cutters of wood, 1110, 2784, 3718, and mowers of grass, 1111. The quality of those who place merit in works, and ridicule the interior things of the Word, 1877, 1774. How they are

represented, 1774. They who have done well for the sake of themselves and the world, merit nothing in the other life, 1835. See also JUSTICE. True charity is void of all merit, 2340, 2373, 2400. What is the quality in the other life of those who place merit in their good actions, 2077. They who separate faith from charity, in the other life make the latter meritorious, 2373, end. Man is not saved by temptations, if he has placed any merit in them, for then he has lost the thoughts which he received from the Lord in temptations, to which other thoughts might be bent, 2273. Reward is a medium of conjunction, and they who are in the affection of goodness do not think of reward, *ill.* 3816. They who enter heaven put off two things, namely, the selfhood, and self-merit, or the merit of their own righteousness, 4007, end. Of the belief that good is from self, and salvation is merited by self; it exists in the beginning of reformation, but it is not confirmed, and he who confirms it in himself is incapable of being amended, 4174. They who place merit in works cut wood, of whom, 4943. The happiness of heaven consists in doing good to others without recompense, 6388. They who do good for the sake of recompense are the lowest servants in the Lord's kingdom, 6389, 6390. It is unknown to those who are in the love of self and of the world, that there is so great happiness in doing good to others without recompense, 6392. They who do good for the sake of reward are desirous to be served, and are never contented, 6393. Goodness ought to be done without a view to recompense, *sh.* 6392, 6418. To do good for the sake of self and the world ought to be in the last place, thus the foot, not in the first, thus not the head, 9210. The one only goodness which reigns in heaven is the goodness of the Lord's merit and justice, *sh.* 9486. What the goodness of the Lord's merit and justice is, *sh.* 9715. See JUSTICE. Doctrines concerning merit, 9974-9984. They who believe they merit heaven, do good from themselves and not from the Lord, 9974. Good things done from self, and not from the Lord, are not good, 9975. They despise the neighbour, and are angry at God Himself, if they do not receive a reward, 9976. They who make good actions meritorious do them from evil, and they who do good things from themselves, do them from evil, 9980. Such cannot receive heaven into themselves, 9977. They who place merit in works cannot fight against the hells, and the Lord fights for those who do not place merit in good works, 9978. The Lord alone has both merit and justice, 9979. It is shown in the Word that goodness ought not to be done for the sake of reward, also that all goodness is from the Lord, 9981. Infants and the simple may believe that they shall be recompensed for their good actions, but not adults, 9982, *ill.* On the good which is done to friends, to a brother, to a man's country, to his wife and children, without a view to recompense, 9983. Heaven and eternal happiness are implanted in the affection of love, 9984. They who attribute truths and good affections to themselves, and thus believe they have merit, are exposed to the three punishments denounced against David, namely, first, that they cannot receive anything of good, which is the first punishment, described by famine; secondly, flight before their enemies; and, thirdly, pestilence, 10,219. Man is wise so far as he ascribes all truths and good affections to the Lord, 10,227.

MESENTERY. See CHYLE. Of the correspondence of the mesentery in the Grand Man, 5181.

MESHA. What, 1249.

MESHECH. What, 1151.

MESSENGER. To send messengers denotes to communicate, 4339, 8788, end.

MESSIAH. Messiah is the same as Christ. See CHRIST. Messiah, Christ, and King signify Divine Truth, 3009. Discourse with the Jews concerning the Word, the land of Canaan, the Messiah, 3481. How grossly blind the Jews are concerning the Messiah who was to come, 8780.

METAL. What metals are, 425, 643. The state of the church is compared also to metals, 1837. See GOLD, SILVER, BRASS, IRON.

METAPHYSICS. See PHILOSOPHY.

MICAH. Of a Gentile who heard of Micah and his graven image, 2598.

MID-DAY. See SOUTH.

MIDDLE, or MIDST, or MEDIUM. See CENTRE. Middle denotes what is inmost, 1074. It denotes what is primary and inmost, 2040, 2973. Falsities possess the circumference with the good, and truths with the evil, 3436, 9164. A medium is between what is internal and what is external, of which, 5411. A medium proceeds from what is internal, and conjoins to itself what is external, of which, 5413. That the external may perceive what is in the internal there must be a medium, 5427, 5428. That the internal and external may be conjoined, there must be a medium, 5586. There is neither goodness nor truth of the church without a medium, 5612. The Lord does not appear until conjunction is effected by a medium, 5696. See also BENJAMIN. A medium, to be a medium, must derive something both from what is inferior and from what is superior, 5822. What is inmost in things successive, is the middle or centre in things simultaneous, 5897. The truths which are directly under the view of the internal sight are in the middle, 6068, 6084. Hence middle or inmost denotes what is best, 6084, 6103. To do in the midst of them denotes that it may directly touch them, 6911. To go forth through the middle of Egypt, or of the land, and through all, denotes everywhere, 7777. There are intermediates in the heavens for the sake of influx and communication, 8787, 8801. Truths are in the midst with the good, and falsities with the evil, 9164.

MIDIAN, MIDIANITES, denote those who are in the truths of faith and also in goodness of life, or who are in the truth of simple goodness, and in the opposite sense those who are in falsity, because not in goodness of life, *sh.* 3242. The Midianites denote those who are in the truth of simple goodness, 4756, 4788, 6773. They denote those who are in the externals of the church, 6775.

MIDWIFE denotes the natural mind, *sh.* 4588. Midwives denote the natural mind where scientific truths are, 6673, 6678, 6686.

MIGHT. See STRENGTH.

MIGHTY. They were called mighty from self-love, and to themselves appeared mighty, 583.

MILCAH, THE WIFE OF NAHOR. See NAHOR. She denotes truth with the Gentiles, 2863.



MILK denotes what is celestial spiritual, 2184.

MILL. A certain one sat at a mill, supposing all things to be fantasies, 1510, end. They who grind at a mill in the Word denote those who within the church are in truth from the affection of goodness, and in the opposite sense those who within the church are in truth from the affection of evil, *sh.* 4335. Experience of those who were grinding at a mill; they were such as collected many truths without an end of use, *ib.* end. A maid-servant behind the mills denotes what belongs to faith in the last place, 7780. To sit at the mills denotes to learn such things as are to be serviceable to faith, and afterwards to charity, *sh.* briefly, *ib.* To grind at a mill denotes to select things from the letter of the Word, and also to explain them in favour of self-love, *sh.* 9995. To grind at a mill, and also to bruise, denotes the disposition of truths in a series, and the preparation of good affections, that they may serve for uses, 10,303.

MIND. See UNDERSTANDING, WILL, IDEA, THOUGHT. The will and understanding ought to constitute one mind, but they are separated, 35. A representation of the human mind, 3348. The mind of man is the man himself, *ill.* 5302, 6158. There is the natural mind and the rational mind, of which, 7130. There are two faculties, understanding and will, which constitute one mind; they in whom they constitute one, and they in whom they do not, 7179. It is not allowed to divide and to pull asunder from each other those two faculties, 7180. The mind ought to be one and undivided, and to this state they are reduced in the other life, 8250.

MINISTER, TO MINISTER. To minister is predicated of truth, and science, which also is called a minister in respect to goodness, 4976. The ministers, the stewards of Pharaoh, denote things sensual of both kinds, 5081, 5100. To minister denotes to instruct, 5088. To minister, when it relates to a priest, denotes worship and preaching the Gospel, 9925.

MIRACLES. See also SIGNS. Signs and prodigies are things confirming and persuading from external appearances and fallacies, 3900. There are no miracles among the Jews at this day, the reason, 5508. Things wonderful or miracles are the mediums of Divine power, 6910. Signs or miracles are admonitions, 7273. Signs and miracles were wrought amongst such as were in external worship without internal, if wrought among those who are in internal worship, they are hurtful, *ill.* 7290. They conduce nothing to faith, *ib.* All Divine miracles involve things which are of the Lord's kingdom and church; and magical miracles have respect to evils, and thus are altogether different, but in the external form they appear alike, 7337. Magical miracles are abuses of Divine order, *ib.* The miracles in Egypt signify the states of those in the other life who are in falsities and infest, 7465. Miracles are mediums of Divine power, *sh.* 8304. Divine miracles were healings of diseases, and they involved and signified states of the church, 8364, 9086, 9031, end.

MIRIAM denotes the goodness from faith, 8337.

MISERY. How it is to be understood the miserable and they who have suffered persecutions shall enter into heaven, when the rich and many who have been raised to dignity are also there, 2129.

MIST. Of a dark mist in the hells, 3340. See THICK DARKNESS

and CLOUD. Falsities from evils in hell appear as mists and clouds and waters surrounding the inhabitants there, 8137.

MIZPAH. A heap set up by Jacob and Laban, what, 4198.

MOAB denotes those who adulterate good affections; the sons of Ammon those who falsify truths, 2468. Also in a good sense it denotes those who, being in natural goodness, suffer themselves to be easily seduced, *ib.* The powerful ones of Moab denote those who are in the life of falsity from the love of self, 8315.

MODE. Ten modes denote very great change, 4077.

MODERATORS. They denote those who receive infestations and communicate them, 7111. Moderators were those who gave commandment to the people, *sh. ib.*

MONK. Of the monks who seduce the inhabitants of other earths for the sake of securing dominion and gain, 10,812, 10,813.

MONTH. In particular it denotes the end of a first state and the beginning of a following one, thus a new state, *sh.* 3814. The month Abib, which is the first month of the year, denotes the beginning of a new state, 8053, 9291. The head of the month, or the first of it, denotes a principal state, 7827, 7828.

MOON. See also SUN. Sun denotes love, and moon faith, 30-38. The Lord appears to the celestial angels as a sun, and to the spiritual angels as a moon, 1529, 1530. Therefore what is spiritual is represented by the moon, *ib.* A moon seen which was encompassed with little moons, 1531. The sun denotes the celestial of love, the moon the spiritual, 2495. What is meant by the sea, the sun, the moon, the stars, the nations, where the Lord speaks of the consummation of the age, 2120, 2495. The sun denotes love to the Lord, the moon charity towards the neighbour, because the Lord is the sun and moon in the heavens, 4060. Of the inhabitants of the moon, that they have reference to the scutiform cartilage, 5564. Of the inhabitants of the moon, 9232-9238. They make a noise like thunders, 9232. They are little of stature, 9233. They so thunder, *sh.*, and it is from the abdomen, *ib.* 9234. Whence; it is because they have a different atmosphere, 9234. They have reference to the cartilage xifoides, 9236. In the moon there are inhabitants, *ill.* 9237.

MOREH. What is meant by the oak-grove of Moreh, 1442, 1443.

MORIAH. The land of Moriah denotes a place and state of temptation, 2775. Several things concerning the mountain of Moriah, 2777. In the mountain of Moriah, where Isaac was offered up, denotes a place of temptation, the temple and Jerusalem were there, 2775, 2777.

MORNING. See DAY. What evening and morning are, 22. What morning is in the internal sense, 2333. Day-dawn and morning denote the Lord, His kingdom which is the church, and in a universal sense celestial love, *sh.* 2405. What is signified by the morning, the sun, the moon, the stars, where the last judgment is treated of, 2120. The morning signifies a state of peace and innocence, also the Lord and His kingdom, 2780. Peace in the heavens has a resemblance to day-dawn in the earths, *ib.* To rise in the morning early denotes a state of enlightenment, 3458, 3733. Morning denotes what is revealed and clear, 5097. The morning giving light denotes a state of enlightenment, 5740. In heaven there are morning, mid-

day, evening, and twilight, but spiritual, 5962. Day-dawn denotes the conjunction of goodness on the cessation of temptation, 4283. The state of morning denotes being principled in truth and goodness in freedom, 7218. Morning denotes elevation, 7306. To rise in the morning early, when applied to the evil, denotes elevation to attention, 7435, 7538. The morning was denotes heaven in order, 7681. Not to leave to the morning, in relation to the paschal lamb, denotes the duration of that state before the state of elevation to heaven, and of illustration there, 7860. Morning denotes a state of thick darkness and destruction to the evil, and a state of illustration and salvation to the good, *sh.* 8211. Also it denotes the last time of the church, and the first of a new church, or the last judgment, *sh. ib.* Morning denotes the beginning of a new state, 8427. In the time of morning the spiritual mind is in clearness, and the natural in obscurity, conversely, in the time of evening, 8431. When it is morning they are then in love, when it is mid-day they are then in light or in truth, 8426. Morning denotes a state of goodness from love, the reason, 8812. By the fat of the feast not passing the night to the morning is signified that the goodness of worship is not from the selfhood, but always new from the Lord, 9299. From evening even to morning before Jehovah denotes continually in every state, *ill.* 9787. What is left to the morning denotes spiritual and celestial good affections, not conjoined to a new state, 10,114. Morning denotes a new state, it denotes another state with man, when the old church ceases, a state of love in heaven, and a state of the new church on earth, *ib.* What is left to the morning ought not to be eaten, denotes it ought not to be commixed with the selfhood, 10,115. It denotes profanation, 10,117. Morning denotes a state of love and of light in the internal man, *ill.* and *sh.* 10,134. Cock-crowing denotes morning, *sh. ib.* When morning involves also mid-day, and evening also night, 10,135. To rise in the morning denotes to be elevated, and in the opposite sense to be depressed, because morning in the opposite sense denotes when they are in infernal loves, and then in hatreds, 10,413. Changes of state in the other life are as the times of the day in the world, 10,605.

MOSES. Moses and Elias denote all the books of the Old Testament, Preface to chapter xviii. Moses denotes the law or the Word which is called the law, 4859, end. Moses denotes the law and the Word, or the Lord, 5922. Moses when an infant was placed in a little ark because he represented the Lord as to the Divine law, *ill.* 6723. Moses represented the Lord as to the Divine law, and specifically as to the historical Word, *sh.* 6752, and he also represented truth Divine with the man who is being regenerated, *ib.* Moses denotes the truth which is of the law from the Divine Being, 6771. He denotes the law from the Divine Being, 6827. Moses represented the Lord, first as to the law or truth from the Divine Being, afterwards as to Divine truth, 7014. Moses represents the posterity of Jacob, and the representative of the church with that posterity, 7041. Moses denotes the Divine truth proceeding immediately from the Lord, 7010. Moses denotes the Divine law or the Word in the internal sense, Aaron the doctrine thence derived, when they are named together, 7089. Moses denotes the internal



law or internal truth, Aaron the external law or external truth, 7382. Moses, Aaron, and Hur denote Divine truths in successive order, 8603. Moses denotes truth from the Divine Being which is beneath heaven, 8760, 8787. He denotes truth mediating, 8787. He denotes truth from the Divine Being beneath heaven conjoined to truth Divine in heaven, thus truth mediating between the Divinity in heaven and the goodness which belongs to the spiritual church, in which truths are to be implanted, thus mediating between the Lord and the people, 8805. Moses denotes the Word in general, quotations, 9372. He denotes a holy external which mediates between the Lord and the representative in which the Israelitish people were, *sh.* 9414, 9419, 9439. What that holy external is and what its quality, 9419. The expression, Jehovah spake to Moses, saying, denotes what is perceptive from illustration by the Word from the Lord, 10,234. Moses denotes what is internal, and Aaron what is external, 10,468. Moses represents the head of the Israelitish nation, 10,556. He denotes the external of the church, of worship, and of the Word, not so separated from the internal as the Israelitish nation, 10,563, 10,571. Moses denotes the external of the Word, of the church, and of worship, which receives the internal, and the people of Israel the external, which does not receive, observed, 10,607, 10,614. What is meant by the skin of the faces of Moses shining, 10,691.

MOTH. See INSECT.

MOTHER. Mother in the Word denotes the church, 289, 2691, 2717. Man receives his internal from the father, his external from the mother, 1815. Mother, from the affection of truth, denotes the spiritual church, 2691, 2717. Mother denotes the church as to truth and father as to goodness, and in the opposite sense they denote what is false and evil, 3703, 5580. The Divine Goodness of the Lord is the Father named in the Word, 3703. Who and of what quality they are who have reference to the dura mater in the brain, 4046. And of what quality they are who have reference to the pia mater, 4047. To smite the mother on the sons denotes to destroy all things of the church, 4257. Father denotes the Lord as to Divine Goodness, and hence Goodness itself, but mother denotes the Lord as to Divine Truth, thus Truth itself, 8897. Father, mother, brethren, and children, and other names of relationship, signify good affections and truths, and in the opposite sense falsities and evils, 3703, 10,490.

MOTION OF THE EARTH. See EARTHQUAKE. Motion denotes change of state, 3356. See also SPACE and TIME, and PLACE. What motions and progressions are in the other life. See also TO SHAKE.

MOUNTAIN denotes the Lord, hence things celestial, 795, 1430. Hence the custom of sacrificing on mountains, 796. Mountain denotes also the love of self and of the world, 1691. The ancients celebrated worship on mountains and in groves, but it was prohibited when worship became idolatrous, 2722. Mountains denote the goodness of love, 4210. Mountain denotes man himself, 6158. Mountain denotes goodness from celestial love, and hill goodness from spiritual love, and the hills of ages denote goodness from mutual love, which is that of the celestial church, *sh.* and *ill.* 6435. The mountain of inheritance denotes heaven where goodness from love is,

8337. The mountain of God denotes goodness from truth, 8658. To encamp at the mountain of God denotes the orderly arrangement of truth and goodness and their conjunction, thus when at the second state of regeneration, 8865. Mount Sinai denotes goodness in which is truth, 8658, end. Mountain denotes Divine celestial goodness, 8758. The top of a mountain denotes the inmost of heaven, 9422, 9434. Of mountains, hills, rocks, and valleys in the other life, 10,438. Mountains denote heaven, hence also celestial goodness, *ill.* and *sh. ib.* And hills denote spiritual goodness, *sh. ib.* In heaven there are mountains, rocks, hills, earth, valleys, *ill.* 10,608. Mountain denotes celestial love, and this from appearances in the other life, and concerning the tops of mountains there, *ib.*

MOURN, TO. See MOURNING. What is meant by mourning and weeping when predicated of the church, 2910.

MOURNING is grief in a spiritual sense, 6539-6542.

MOUSE. The sordidly avaricious are infested by mice, 938. The avaricious Jews have hence a foetid smell, 1514.

MOUTH. In the Word it signifies utterance and the expression which proceeds from the mouth, 6985, 6987, 9049, end. The things of the mouth also correspond to the intellectual part, because from the mouth both expression and speech proceed, 8068, 9384. From the mouth and from the heart denote from the understanding and the will, also from truth and goodness, 3313, 8068. To the mouth of Jehovah denotes truth Divine, 8560. To be in the mouth denotes that which is external and proceeds from truth, but to be in the heart denotes what is internal, and proceeds from goodness, 3313. To the mouth of an infant denotes everything according to the quality of innocence, 6107. The things of the mouth denote the utterances of truth, 9049, end.

MOWERS of grass, who, 1111.

MUCUS OF THE NOSTRILS, 4627. See NOSTRILS.

MULE-HE. See HE-ASS. Natural truth is a he-ass, and rational truth a he-mule, 2781. A judge rode on a she-ass, his sons on he-asses, a king on a she-mule, and his sons on he-mules, *ib.*

MULE-SHE. See HE-MULE.

MULTIPLIED, TO BE. To be made fruitful is predicated of good affections; to be multiplied, of truths, 43, 55, 913, 983, 2846, 2847. With the Lord multiplication denotes fructification of goodness, 1940. See GREAT.

MULTITUDE. It denotes multiplication. See GREAT. To grow into a multitude denotes extension from what is inmost, 6285.

MURMUR, TO, denotes complaint and the feeling of pain from the bitterness of temptation, *sh.* 8351.

MUSCLE. The scientific truths of the memory compared with muscles, 9394.

MUSIC. String instruments are attributed to the spiritual things of faith, wind instruments to the celestial, 418-420. Various musical instruments were formerly used in the churches, some of which belonged to the class of the celestial, some to the class of the spiritual, 4138, 8337.

MYRIAD, MYRIADS, and THOUSANDS OF MYRIADS denote things innumerable, and what is infinite, 3186.

MYRRH. Spices, resin, myrrh, denote interior natural truths, 4748. Myrrh denotes truth derived from goodness in the interior natural mind, 5621. Myrrh denotes the affection of sensual truth, in other words, the truth of the internal natural mind, 10,292.

MYRRH, BEST, denotes the perception of sensual truth, *sh.* 10,252.

MYSTICAL. What is mystical in the Word is nothing else but what is spiritual and celestial, thus what treats of the Lord, of His kingdom, and of the Church, 4923.

## N.

NADAB and ABIHU. The sons of Aaron denote doctrines derived from the Word, 9374, 9375, 9403. Nadab and Abihu denote what is Divine spiritual from what is Divine celestial, 9811.

NAHOR. What, 1351. He was an idolater, 1356. The sons of Nahor, by Milcah his wife, denote those out of the church who are in brotherhood from goodness, 2863, 2864. They who were born to Nahor of the concubine Reumah denote those who are in idolatrous worship and in goodness, 2868. Nahor denotes what is related, 3052. Nahor denotes the church among the Gentiles of a common stock, 3778, 4206, 4207.

NAIL. It denotes affixion and adjunction, 8990, end. Nails denote things conjoining and strengthening, *sh.* 9777. See PEGS.

NAKEDNESS. It is of innocence, but without innocence it is disgraceful, 165. Nakedness, when it is blushed at, is a disgrace and a scandal, 213, 214. Being stripped naked of garments denotes the being deprived of the truths of faith, 1073. Naked denotes one who acknowledges there is nothing of truth and of goodness in himself, briefly *sh.* 4958. The nakedness of the land denotes its being without truths, *sh.* 5433. To the chaste and innocent, nakedness is not a shame and scandal, but to the lascivious and immodest, 8375. See also INNOCENCE. Nakedness denotes the interiors of the love which are filthy and infernal; and the signification of nakedness is according to the parts which are naked, *sh.* 9960. Baldness (nakedness of the head) denotes deprivation of the intelligence of truth and of the wisdom of goodness, *sh. ib.* Nakedness of the body denotes deprivation of the truths of faith, *ib.* Nakedness of the loins and genitals denotes deprivation of goodness from love, *sh. ib.* In the same passage the nakedness of Noah is explained, *ib.* Nakedness, when concerning those who are in celestial goodness, denotes goodness from celestial love, *sh. ib.* In the same passage is explained the nakedness of Adam, *ib.*

NAME. Name and to call by name denote to know the quality of a thing, 144, 145, 479, 1754. To call on the name of Jehovah denotes all worship, 440. When any one is named in the Word, it signifies the man of the church, and whatever belongs to the church, 768. What it is to make a name, 1419. Expressions and names do not penetrate into heaven, and spirits with their speech cannot even utter any name, 1876. How elegant the internal sense of the Word is, although there be nothing but mere names, 1224, 1264. The Divine Humanity of the Lord is the name of Jehovah, 2628. To call on the



name of God denotes worship, 2724. The name of God denotes everything in the aggregate by which God is worshipped, thus quality, *sh. ib.* At length they worshipped the name only, *ib.* Name signifies quality, or what the quality of any one is, 1896, 2009. Formerly names significative of state were given to infants, 1946, 2643. Names in the Word signify things, exemplified, 1888. What is signified by the two names of the Lord, Jesus and Christ, 3004-3011. See CHRIST. By His name is signified everything in the aggregate by which the Lord is worshipped, 3006. Name denotes essence when it relates to the Divine Being, 3237. To call without mentioning a name denotes to be of such a quality, *sh.* 3421. In ancient time names were significative of state, 3422, 4298. The names of places, as of persons, have not a like signification in one sense as in another, 4210. In the Word names signify things, and this was the custom of writing amongst the ancients, etc., *sh.* 4442. Several names of a person represent one person, and several names express one thing, 5095. The idea of person is turned into the idea of thing in the internal sense, 5225. It is instantly perceived in heaven what the names of places and persons in the Word signify, whence this is, 6516. The name of the Lord or of Jehovah denotes the all of faith and charity by which He is worshipped, *sh.* 6674. The name of Jehovah denotes the Divine Humanity of the Lord, *sh.* 6887. Jehovah is His name, denotes that it is the Lord alone from whom are all things, 8274. To bring the name of God into what is vain denotes to profane and blaspheme, and to apply Divine statutes to idolatrous worship, as the Jews did when they adored the golden calf, 8882. The name of the Lord denotes all the goodness from love and all the truth from faith which are from the Lord, *sh.* 9310. Names do not enter into heaven, but the thing which they signify, and the names of a thing are perceived in a series, because in the inmost heaven by names in the Word, in a good sense, is meant the Lord Himself, 10,216, 10,282. Names signify things, 10,329.

NAPHTALI. So named from struggling and prevailing; it denotes in the supreme sense inherent power, in the internal sense temptation in which man prevails, in the external sense resistance from the natural man, 3927, 3928. Naphtali signifies also a state after temptations, *sh.* 3928, 6412.

NATIONS. See also PEOPLE, FAMILIES, TRIBES, HOUSES, STRANGERS. In the most ancient times a distinction was made between houses, families, and nations, 470, 1159, 1246, 1252, 8117, 8118. Why this distinction was made, 471, 483; because they thus represented consociations in heaven. Nations in the general sense denote good affections and truths, 1152, 1258. They denote good affections, 1259, 1260, 1416, 1849. Nation denotes celestial goodness, thus the kingdom of the Lord, in the supreme sense the Lord, 1416. Nations also denote evils and falsities, 1259, 1260, 1849, 1868. The nations expelled from the land of Canaan signified evils and falsities, 1868. The nations, because in ignorance, may be in a state of innocence, 593. With the nations there is not so great a cloud as with the Christians, 1059. Good with the nations is from the Lord, and they are more easily reformed in the other life than Christians, 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197. The Lord

with the nations is equally present in charity, 1059. The lot of the nations is better, because they cannot profane truths, 1327, 1328. Wherefore the church is to be established amongst the nations, 1366.

The nations may be in truths, but not in the truths of faith, yet because they are in charity they easily receive the truths of faith, 2049. The nations cannot profane holy things, as those who are within the church, 2151. All, of whatsoever religion, are saved if they have the remains of goodness, 2284. What is signified by the nations being spoiled and their goods possessed, 2588, end. Of the state of the nations and people out of the church, and their lot in the other life, 2589-2604. The general opinion is that the nations are not saved, 2589. Those of them who have lived a life of goodness are saved, 2590. The difference in the other life between the Gentiles and Christians, *ib.* Amongst the Gentiles there are the wise and simple; in ancient times they were wise, 2591. Discourse with a certain wise Gentile concerning wisdom, intelligence, order, the Word, and the Lord, 2592. Of the wise ones of the Ancient Church; their manner of thinking, speaking, and writing was representative and significative, 2593. The Gentiles at this day are simple, 2594. The Gentiles are initiated into a choir within a few hours, 2595. The Chinese Gentiles from the representations of a choir were known as to the quantity of the affection of charity which they possessed, and of their dread of Christians on account of their lives, 2596. Of a Gentile who heard of Micah, the quality of the affection of his grief, and he rejected the idea of a graven image, 2598. Of a Gentile who said that from goodness he knew all truth, 2599. The Gentiles are reformed according to their religion and their state of life, 2600. Of those who build cities, where they hide a secret thing, and give them to others, 2601. Of those who magnify themselves, when they adore immediately prostrate themselves, as worms, and suppose that the great God above is the circling universe and views all things, 2602. Of those who are willing to be treated hardly, and who afterwards are conveyed to paradises, and are reformed, 2603. Of those who say they are black in body but white in soul, *ib.* The Gentiles are conveyed to some who are substituted for those whom they worshipped under an image or idol, 2604. Of those in the Ancient Church who become idolaters, 2605. The Gentiles are not truly spiritual until they are instructed in the truths of faith, and those who have lived in the goodness of charity are instructed in the other life, and become spiritual, 2861. The Gentiles are in many truths more than the Christians, and can easily be instructed in the truths of faith, 2863, 3263. A new church is always established amongst the Gentiles, the reasons, 2986. Truths with the Gentiles are external appearances, which in themselves are fallacies, but still those who have lived in goodness are saved, 3778. The Gentiles, who are in the goodness of works, are in a collateral line, but those within the church are in a direct line, 4189. The Gentiles have external truths such as are those of the decalogue, and also internal in a certain way, 4190. The Gentiles, who are in mutual charity, are more easily saved than the Christians, who are not in charity, from experience, *ib.* The goodness pertaining to the Gentiles is on the side, but with Christians in a direct line, 4197. The goodness of the Gentiles can be opened,

and is opened in the other life with those who have lived in charity, otherwise than with the Christians, who are not in that charity, *ib.* The conjunction of the Gentiles is with the Divine Natural and Sensual of the Lord, 4211. The Jews were not to contract marriages with the Gentiles lest they should become idolaters, and should conjoin evils and falsities with good affections and truths, 4444. Companies of nations denote truths from goodness and forms of doctrine, 4574. A new church is established amongst the Gentiles, because the old one is in a state incapable of receiving truth, 4747. Nation denotes goodness, 6005. The sons of Israel in the land of Canaan represented things celestial, and the nations therein represented things infernal, and therefore they were given to destruction, and it was forbidden to enter into a covenant with them, 6306. In the planet Jupiter they are distinguished into nations, families, and houses, 8117. It was similar on this our earth in ancient times, and they were then accepted of the Lord, of whom, 8118. A holy nation denotes the spiritual kingdom, 8771. Many who are learned in the truths of faith are in hell while those who are not in truths and who are also in falsities are in heaven; the reason why many who are learned in truths are in hell is, because they are not in goodness, *sh.* 9192. They who are out of the church were called foes, haters, enemies, from spiritual disagreement, 9255, 9256. Charity ought to be exercised towards those who are out of the church, 9256. With the Gentiles the interiors are not closed as with those who are within the church, *ib.* A new church is established amongst the Gentiles, because they acknowledge the Lord, *sh.* and *ill. ib.* People denote those who are of the spiritual church, nations those who are of the celestial church, 10,288.

NATIVITY. See GENERATION. Nativities relate to faith, 1145, 1255. They denote derivations of the church, 1330, 3263, 4668. They denote derivations, but when concerning the Lord, denote that from the Divine was the Rational, and from the Rational the Natural, 3279. Conceptions and births are spiritual, and what things are understood by them, 3860, 3868. See also TO BRING FORTH. Nativity denotes truth, because it is born from goodness, 4070. Nativities are of truth from goodness, or of faith from charity, 4668. To be born denotes to be reborn, or to be regenerated, 5160. Nativity denotes rebirth by faith and charity, 5398.

NATURE, NATURAL. What is natural is from what is spiritual and celestial, and thereby from the Lord, and such is the influx, 775, 880, 1096, end, 1702, 1707. The things which are in nature are representative because from such influx, 1632. Universal nature is representative of the Lord's kingdom, exemplified, 2758. There is with every one an internal, a rational, and a natural mind, 2181. In the natural mind there is both goodness and truth, 2184, end. Of the combat of man's rational and natural mind, and what is the man's quality if the former or if the latter conquers, 2183. Spiritual things are presented in natural, and hence are correspondences and representations, 2997-3002. See REPRESENTATIONS. The natural man is a servant and all things therein are things of service, 3019. To the natural man pertain scientifics of imagination, such especially as it is in childhood, and natural affections which man has in common with the brutes, 3020. What is the distinction between the natural man and the



rational, *ib.* The natural man is the elder servant of the house, and the administrator, *ib.* The first affection of truth in the natural man is not that of genuine truth, but this comes gradually, 3040. Of the natural man. See also SCIENTIFIC and RATIONAL. Washings denote purifications of the external, thus of the natural man, *ill.* 3147. What the spiritual and natural man are, or which is the same thing, the internal and external; the spiritual man is wise from the light of heaven, the natural from the light of the world, 3167. By the Fall they were separated, and the natural man lifted himself up above the spiritual, wherefore regeneration is necessary, 3167. The Divine natural mind in the Lord existed from Divine rational good by Divine truth in that mind, 3283. The natural mind is regenerated by the rational, and so far as the natural mind does not fight with the spiritual and rational, so far it is regenerated, 3286. The natural mind is regenerated by the goodness of the rational as a father, and by the truth of the rational as a mother, *ib.* 3288. The natural mind consists of goodness and truth, its goodness is called delight, but its truth scientific, 3293. The natural mind as to goodness is interior and exterior, of which, *ib.* It is also interior and exterior as to truth, 3294. The truths of the natural man are sensual, scientific, and doctrinal, and these succeed each other, 3309, 3310, end. Doctrines are founded on scientific truth and these on sensual, and otherwise an idea of doctrines cannot be had, 3310, end. The goodness of the rational mind flows into the goodness of the natural immediately, and this is signified by Isaac loving Esau, and Rebekah Jacob, 3314, 3573, 3616, 3969. The rational mind receives truths sooner than the natural because the natural mind is to be regenerated by influx from the rational, 3321. Several reasons why the natural mind is regenerated later and with more difficulty than the rational, *ib.* Natural goodness is from parents, and it is extirpated, 3470, 3471. See GOOD. Universal nature is a theatre representative of the Lord's kingdom, and this is a theatre representative of the Lord Himself, 3483. How perverse the world is at this day in attributing so much to nature and nothing to God, *ib.* The rational mind must be regenerated before the natural, why, 3493. The rational mind appears to itself to see nothing unless the natural corresponds, *ib.* 3620, 3623, 3629. The rational mind is distinct from the natural, so much so that the rational can live separate from the natural, but not the natural without life from the rational, 3498. It appears to man, whilst he lives in the body, as if the rational mind lives in the natural, and the rational does not appear distinct from the natural, *ib.* In the natural mind there are general things, but in the rational particular things, and the natural is formed from the particulars of the rational, 3513. A distinction between natural goodness and the goodness of the natural mind; the former is from parents, the latter from the Lord, 3518. The natural mind is as a body, the end regarded in the rational is as a soul, and the things which are in the natural mind are relatively as the body of that soul, 3570. The good affections and truths in the natural mind inmosty consist of the goodness of the rational, 3576. On this subject see TRUTH and REGENERATION. It is the rational mind whence the seeds of goodness and truth are derived, and the natural mind where the ground is, 3671. The

rational man thinks in the natural, on which subject, 3679. See THOUGHT. Through man the Divine things of the Lord descend into nature, and from nature as it were ascend, 3702. In the natural memory, as in their ground, are implanted the knowledges of truth and goodness by life, 3762. In universal nature there is a marriage of truth and goodness, and what it is, 3793, the natural mind is interior and exterior, *ib.* The natural man is opposed to the spiritual, *ill.* 3913, 3928. Temptation is the combat between the natural man and the spiritual, 3927, 3928. The natural mind on one part by things sensual communicates with the world, and on the other part by things rational with heaven, and there are communicating intermediates, 4009. In man there are three parts, the corporeal, the natural, and the rational, and they communicate, 4038. Who they are that entertain only a natural idea of what is spiritual, and who a sensual idea, and do not acknowledge what is spiritual, 4046. All things in the natural mind are disposed according to ends, of which, 4104. The natural mind is the ultimate of order, 4240. The natural mind is external, middle, and internal, of which, 4570. Unless the natural mind be regenerated, the rational cannot produce anything of truth and goodness, 4587. The rational mind receives truths and good affections before the natural, 4612. The natural mind must be regenerated before it can be conjoined to the rational, the reason, *ib.* The rational mind lives in the natural, *ill.* 4618. A stench like that proceeding from the teeth, and a smell as of burnt bone is made sensible from those who are altogether natural, and are natural spirits unseen, of whom, 4630. The natural mind is beneath the rational, and if they agree, the natural mind is nothing but the formation of the things which are in the rational, as a common form, 4667. The natural dwell under the feet and the soles of the feet where the lower earth is, 4940-4951. Of those who attribute all things to nature and nothing to the Divine Being, 4941. The greater part of Christians are sent into the lower earth because they are natural, 4944. They who attribute all things to nature and still talk of a Supreme Ens, cannot have an idea of a living deity, 4950. Universal nature is a theatre representative of the Lord's kingdom, 4939, because things spiritual and celestial there terminate, *ib.* Celestial things are the head, spiritual things the body, and natural things the feet, and so they succeed and flow in, 4938, 4939. Natural goodness and truth are from a twofold origin, from what is hereditary and from doctrine; the former is natural goodness and truth, but the latter is natural spiritual goodness and truth, *ill.* 4988, 4992. The merely natural nauseate the things which are of heaven, and the very mention of spiritual things; from experience, 5006. Spiritual truth agrees with natural truth in ultimates, but in such case there is not conjunction, but only affinity, 5008, 5028. The natural regard spiritual goodness and truth merely as a servant, *sh.* 5013, 5025. What is spiritual is prior, and what is natural posterior, *ill.* 5013. Of those who are in natural goodness and not at the same time in spiritual, and their lot in the other life, in respect to those who are at the same time in spiritual goodness, or in goodness from religion, *ill.* 5116. The natural mind is both internal and external, the internal communicates with the rational and the exterior with the world, 5118, 5126. There belongs to man both a rational and a

natural mind, the former is internal, the latter external, 5150. The natural mind, especially the exterior natural, is a plane, and, as it were, a face, in which interior things see themselves, and otherwise man cannot think, 5165. Unless the natural mind is subordinate and thus in correspondence, man cannot think interiorly, and so cannot believe anything, nor have faith, 5168. There is an endeavour in the natural from the spiritual world, without which world nothing would exist which exists, 5173. The natural mind has no view of anything nor does anything from itself, although it appears so, but from the interior, 5286. By the natural simply so called is meant the natural mind, 5301. The natural mind with the regenerate is constituted by the spiritual, as an effect from a cause, 5326. Of the obedience of the natural mind, that it then exists, when it has respect to heaven, not to the world, 5368. To the natural man nothing appears which is in the spiritual, unless there be correspondence and a medium, and on the other hand to the spiritual man all things appear which are in the natural, 5427, 5428, 5477. The natural mind is exterior and interior, *ill.* 5497. They who are purely natural have somewhat hairy instead of a face, 5571. Of the Hollanders; many of them are purely natural, 5573. The natural mind is interior and exterior; and man is ignorant of this, but the angelic societies know it well, 5649. The natural mind is the plane in which influx terminates, and therefore its life must be subdued; a new life is given during man's regeneration, which is the spiritual natural, 5651. In the interior mind there are thousands and thousands of things which appear as one in the exterior, 5707. The natural mind is in the light of the world, the spiritual in the light of heaven; the former is the external of the church, the latter the internal, 5965. That the natural mind of man may live, there must be immediate influx from the Lord, and mediate influx through the spiritual world, 6063. They who do good only from natural goodness, and not from religious doctrine, cannot be saved; of whom, 6208. They have no conscience into which the angels can flow, *ib.* The internal lives in the natural man, but the internal clothes itself with things by which it can produce effect in a lower sphere, 6275, 6284, 6299. The natural mind must be regenerated before there can be influx through the internal, otherwise the internal is closed, 6299. Of the subjugation of the natural mind, 6567. See REGENERATION. Those things which are in the natural mind are comparatively obscure, 6686. A life according to natural goodness is not saving, but a life according to the precepts of faith and charity, 7197. The whole natural mind is in falsity and evil in its extremes, and no truths are there, 7645. Those who do good from natural disposition alone, their quality; they cannot be in heaven, 8002. Of faith merely natural; it is sensual faith, grounded in miracles and authority, and is not of the Lord; but truths of innocence which are therein are, 8078. Whatever is in nature originates in those things which are in the spiritual world, *sh.* 8211. Of the regeneration of the natural man, 8742-8747. The quality of the natural man when not regenerated, and his quality when regenerated, 8744, 8745. See REGENERATION. The life of the natural mind, although in good, does not give salvation, but the life of faith, which is spiritual life, *ill.* 8772. Neither from natural light nor from



natural theology can anything be known of God and heaven, but all are known from revelation, *ill.* 8944. Man is not regenerated until the natural mind is regenerated, 9043, 9046, 9061. The natural man separate from the internal cannot endure a spiritual sphere, 9109. The natural mind is interior, exterior, or middle, and outermost, and interior things close in exterior, and are at rest, also interior things have connection with exterior, 9216. In nature all things represent and correspond, cited, 9280. See REPRESENTATIONS and CORRESPONDENCES. There must be a correspondence of the natural man with the spiritual or internal, that he may be regenerated, and that man is not regenerated until the natural mind is regenerated, cited, 9325, end. Whence it is that the internal of man is called spiritual and the external natural, 9383. The purifications and emptying of the internal man are effected in the natural mind, *ill.* 9572. Concerning the internal and external man, or the spiritual and natural mind, 9701. See INTERNAL. What is celestial, spiritual, and natural, or goodness from love, from charity, and from faith, follow each other in order, 4938, 4939, 9992, 10,005, 10,017, 10,068. Representatives in nature have reference to the human form, *ill.* 10,185.

NAZARITE. The Nazarites represented the Lord as to the Divine Humanity, especially as to His Divine natural, and hence they represented the man of the celestial church, 3301, 3812, 6437. Why they had hair, 3301. Whence Samson had strength; it was because truth is what fights, in no case goodness, and this was holy with the celestial man, principally because he represented the Lord, *ib.* See also HAIR. A Nazarite represented the Divine natural of the Lord, *sh.* 6437. The crown of the head of a Nazarite denotes Divine truth in ultimates, *ib.* 9407.

NEBAIOTH AND KEDAR denotes the things which are of the spiritual church, especially amongst the Gentiles, *sh.* 3268, 3686. Nebaioth denotes the affection of celestial truth, or of spiritual goodness, 3688. The flock of Kedar denotes Divine celestial things, and the rams of Nebaioth Divine spiritual things, 2830, end.

NECK. It denotes influx, the communication of highest and lowest things, and hence conjunction, 3542. Bands of the neck denote the interception of goodness and of truth, thus devastation, also slavery, *ib.* 3603. The things of the neck denote communication most general, 3695, 3725. The neck denotes conjunction of things interior with things exterior, specifically of things celestial with things spiritual, 5320, 5328. To fall upon the neck denotes close and inmost conjunction, 5926, 6033. To break the neck denotes to separate and to eject, 8079. The neck corresponds to the influx of the celestial kingdom into the spiritual kingdom, 9913, 9914. Stiff-necked denotes not to receive influx from the Lord, why, 10,429.

NECKLACE is significative of the conjunction of interior things with exterior, 5320.

NEEDLEWORK. What is scientific, 9688, 9945.

NEEDY. See POOR.

NEIGHBOUR. He who thinks evil against the neighbour is amongst the infernal; he who thinks good, amongst the heavenly, 1680. From the doctrine of charity, not from the doctrine of faith, it may be known what is meant by neighbour, and this the Ancient

Church knew ; hence what is meant by the poor, the fatherless, the widows, 2417. See also BROTHER. In what manner he is a neighbour who is in goodness, and in what manner he who is in evil, 2425. General goodness is the neighbour, and in the supreme sense the Lord is the neighbour, *ib.* The Lord is the neighbour in the supreme sense, and goodness from Him is the neighbour with discrimination, 3419. Something concerning the neighbour, 3820. Neighbour denotes goodness, *ill.* 5025. Of the neighbour also, 6703-6712. It is supposed that every one is alike a neighbour, when yet there are various discriminations, 6704. The ancients reduced the neighbour into classes, and taught how charity was to be exercised towards one and another, 6705. With Christians the Lord is the source of the relationship of neighbour, thus it is the good which is from him, 6706, 6711. The discriminations of neighbour are according to the quality of goodness, thus according to the presence of the Lord, 6707, 6708. Love determines, since every one is a neighbour according to the quality of his love, because according to the quality of goodness, 6709, *ill.* 6710. The subject concerning the neighbour is continued, 6818-6824. Every man is a neighbour, but in a different manner, 6818. A society greater and less is more a neighbour, with similar difference, 6819, 6820. A man's country is still more a neighbour, why, 6819, 6821. The church is still more a neighbour, 6819, 6822. It is loved if it be led to goodness, 6822. The kingdom of the Lord is still more a neighbour, 6819, 6823. The Lord above all, 6819, 6824. Continuation concerning the neighbour, 6933-6938. How it is to be understood that every one is a neighbour to himself, and should first provide for himself, *ib.* Every one is a neighbour to himself, not in the first place, but in the last, 6933. Every one should provide for himself, that he may have the necessities of life, so as to be in a state to exercise charity, 6934. If he provide in the first place for himself, the end is evil, 6935, illustrated by the consideration that the body ought to be provided for with a view to the mind, that there may be a sound mind in a sound body, and that the mind ought to be imbued with wisdom and intelligence, and be thus provided for, that it may serve the Lord, 6936, illustrated by the consideration of a house, in that the foundation must be first, when yet habitation is the first and last end, and thus the foundation must be for the sake of the house, 6937. The case is similar in respect to honours in the world ; they are to be courted, not for the sake of self, but for the sake of the neighbour, 6938. The neighbour is every man, society, a man's country, the church, the kingdom of the Lord, but the Lord above all, thus the good which is from Him, and the just, 8123. A good person is the neighbour, to whom charity is to be exercised, but an evil person is not so, 8120, 8121. To love what is good and true for the sake of what is good and true, is to love the neighbour and to love God, 10,310. Goodness is the neighbour who ought to be loved, *ill.* 10,336. To do what is good and true for the sake of what is good and true, is to love God above all things, and the neighbour as ourselves, *ib.* See also CHARITY.

NEPHILIM. They were in the land of Canaan, 567. They were those who, from a persuasion of their own height and pre-eminence, made light of truths and things holy, also who were tainted with dire

persuasions, 581. They were afterwards called Enakim and Rephaim, *ib.* The Rephaim, Susim, and Emim denote false persuasions, 1673. See also FLOOD. Falsity with those who infested was dreadful before the coming of the Lord, on account of the Nephilim, 7686. The Nephilim were cast into hell by the Lord when He was in the world, *ib.*

NERVE. Nerves denote truths, *sh.* 4303. The nerve of what is put out on the hollow of the thigh denotes falsity, *ib.* Ends are represented by the beginnings of fibres, thoughts by the fibres from those beginnings, and actions thence by nerves, 5189, end.

NET. See also SNARE. A grate the work of a net round about the altar denotes the sensual mind, *ill.* 9726.

NIGH. See To APPROACH. To be nigh denotes perpetual conjunction, 5911. To approach to God denotes to think of the Divine Being by the faith of charity, 6843. To be nigh denotes that it first occurs, 8094. To approach and be nigh denote conjunction and presence, *ill.* and *sh.* 9378.

NIGHT denotes a state of shade, 1712, 2393, 5092. Day denotes a state of faith, night a state of no faith, 221, 709. The changes of a regenerate person as to things of the will are as summer and winter, and as to things of the understanding as day and night, 335, 936. Night denotes the time of visitation, 2345. Night denotes the last time when there are mere falsity and evil, 2353. To pass the night in the street denotes to judge from truth, 2235. Night also denotes the literal sense of the Word, 3438. A vision of the night denotes obscure revelation, *sh.* 6000. Night denotes what is obscure as to truth, and likewise what is false, also the last time of the church, *sh. ib.* In heaven there is evening and twilight, but not night, which is in hell, 6110. Midnight denotes total devastation, 7776. Night denotes damnation, 7851. Night denotes a state of evil, 7870; a state of falsity from evil, 7947; a state of obscurity, 8199. The first of the night denotes a time of visitation then, 2345.

NILE RIVER. See RIVER.

NIMROD. What, 1175, 1179.

NINE denotes conjunction, 2075. What is meant by ninety-nine when it precedes a hundred, 1988.

NINETY denotes conjunction, 2075. Ninety-nine, what, 1988.

NINEVEH denotes falsities of doctrines, 1188.

NOAH. He is so called from rest, 851. How he is represented, 1126. The quality of the man of the church called Noah, 736, 773, 788. They were like the Jews fluctuating, 788, 789. The nakedness of Noah is explained, 9960. See NAKEDNESS.

NOISE denotes the truth of spiritual goodness, 8815.

NO ONE or NONE denotes what is purely negative, 5225, 5253, 5310.

NORTH, THE. What is meant by the north, the south, the east, and the west, 1605. The east and west denote states of goodness, the north and south states of truth, *sh.* 7308. The north, in a good sense, denotes an obscure state as to truth, *sh.* 3708. And it denotes, in the opposite sense, a dark state, thus a state of falsity, *ib.*

NOSE. What is meant by breathing through the nostrils, or what breathing is, 96, 97. The nose signified the life of goodness



from respiration and from smelling, 3103; on which account the ornament which was given to the bride was placed upon the nose, *ib.* Continuation concerning the Grand Man, and the correspondence of the smell and of the nostrils, 4624-4634. To the province of the nostrils belong those who are in common perception, 4624, 4625. To those who have reference to the interiors of the nostrils, there appear holes, described from experience, 4627. Who they are that have reference to the mucus of the nostrils, and their quality; they insinuate themselves insidiously with those who constitute the interiors of the nostrils, and they are cast down, *ib.* The wind of the nostrils of Jehovah denotes life from the Divine Being, and it denotes heaven, *sh.* 8286.

NOSTRILS. See NOSE.

NOVITIATE. What, 1708.

NUMBER. See YEARS, DAYS, MEASURE. Years and numbers do not signify years and numbers, 482, 487, but what is spiritual and celestial, 647, 648, 755, 813. Things of the church were signified by numbers amongst the Most Ancient people, 575. Numbers signify things, 1963, 1982, 1988, 2075, 2252, 4264, 10,217. Mortals of number denotes what is easy, 4518. All numbers in the Word signify things and states, 4670. From experience, 5265. Numbers multiplied have a like signification with the simple numbers, 5291. Exemplified, 5335, 5708, 7973. Number denotes the quality of a thing, *sh.* 10,217, end. What the number 666 signifies, 10,253. The half of a number denotes a corresponding quantity, as much as is sufficient, and somewhat, 10,255.

NUMBER, to. It denotes ordination and arrangement; and to number the Israelites denotes to put in order and to arrange the truths and good affections of faith and love, *ill.* and *sh.* 10,217, 10,218.

NUMEROUS. Great is predicated of goodness, and numerous of truth, 2227.

NURSE. See SUCKLING, and one that gives suck.

NUT. Turpentine nuts denote good affections of life corresponding to the truths of natural goodness, 5622.

NYMPH. See BUTTERFLY and WORM.

## O.

OAK. To hide under an oak denotes for ever, 4552.

OAK-GROVE. See OAK. The oak-grove of Moreh denotes the Lord's first perception, 1442, 1443. The oak-groves of Mamre denote interior perception, 1616. Oak-groves denote perceptions from scientifics, 2144.

OBEY, to, OBEDIENCE. To hearken to a voice denotes the union of the Lord's Divine Essence with his human by temptations, *sh.* 3381. Servants amongst the Hebrews denote those who act from the obedience of faith, or from truths, and not from corresponding goodness, but freemen and lords denote those who act from the affection of charity, 8987. The difference between them, *ib.* 8988. There is no knowledge of the difference at this day, why, 8987. To bore through the ear to a door denotes to consign to perpetual

obedience, 8990. Of Hebrew servants and freemen or lords, *ib.*

**OBSCURE.** Natural obscurity and spiritual obscurity; the difference; spiritual obscurity is from falsity, from ignorance of truth, and is of exterior things in respect to interior, 5092. See also **THICK DARKNESS, DARKNESS, SHADE.** Obscurity is where truths are exterminated, and this obscurity may be enlightened, but not the obscurity arising from falsities, 5219. Obscurity is spoken of where there is ignorance of truth, and also where there is falsity, *ib.* The obscurity from the ignorance of truth is greater in the external man than in the internal, 5092.

**OBSERVE, to, THINGS TO BE OBSERVED.** They denote all things of the Word in general, *sh.* 3382. It is the same with keeping things to be kept, *ib.*

**OBSESSION or POSSESSION.** There are not now external obsessions, but internal, principally from sirens, 1983, end. Adulterers above all others are desirous to obsess man, 2752. Man would be obsessed if spirits flowed in from their own exterior memory, 2480-2482. Sirens attempt to obsess the interiors of man, 4793. Interior obsessions exist at this day, *ib.* Adulterous and cruel spirits are desirous to flow into the corporeal parts of man, and so to obsess him, but they are kept shut up in the hells, 5990. An evil man is interiorly obsessed as to the thoughts, and is only held by external bonds, *ib.*

**ODOUR.** An odour of rest and incense denote what is grateful, 925. Spheres of love and of faith are turned into grateful odours, *ib.* 1519. Odour hence became representative, 925. What spheres of spirits are turned into odours, *ib.* 1514, 1518, 1519. The odour of a dead body is aromatic when man is resuscitated, from the presence of the celestial angels, 175, 1518. The odour of pretenders to eloquence; of those who indulge in pleasures, of adulterers, of hatred and revenge, of avarice, of them that persecute the innocent, 1514. Vinous odour, whence, 1517. Stenches of the teeth, 1613. The stench of house bugs, 1514, 1631. Odour denotes the perception of what is grateful from correspondence, 3577. Continuation concerning the Grand Man and the correspondence of odour and of the nostrils, 4624-4634. The spheres of perceptions are turned into odours, 4626. Grateful odours are perceived by those who are in goodness, ungrateful and stinking by those who are in evil, 4628. The sphere of scandals against the Lord was perceived as an odour of putrid water, and of water corrupted with things refuse and foetid, 4629. A stench of teeth and a smell of burnt bone arising from those who are natural spirits unseen, 4630. A cadaverous odour from the hell of robbers and murderers, 4631. An excrementitious odour from the hell of adulterers, *ib.* An excrementitious odour, mixed with cadaverous, from the hell containing cruel adulterers, *ib.* Foetid smells and stenches are grateful to those who are in hell, 4628. To the province of the nostrils pertain those who are in general perception, 4625. Since odour corresponds to perception, therefore aromatics and incense and odours in ointments were made representative, 4758, 4621. An odour of rest denotes the perception of peace, 10,054. Odour corresponds to perception according to the quality of love; citations may be found, 10,292.

**OFFENCE.** Offence and scandal have respect to the Humanity of the Lord, 3488. A sphere of scandals against the Lord was perceived as the smell of putrid water defiled with every kind of filth, 4629.

**OFFERING or PRESENT.** It denotes worship, 349. The presents which were given to kings and priests denote initiation, *sh.* 4262. The things offered on the altar denote worship, *ib.* To offer a present to kings and priests was to obtain favour, and signified such things as ought to be offered to God from freedom grounded in love, 5619, 5672, 5675. A present denotes gain of every kind, 9265. The presents offered to Jehovah were testifications of such things as are offered from the heart, *ill.* and *sh.* 9292. Gifts and presents denote the things which belong to faith and love given by the Lord, although they appear to be from man, 9939.

**OIL.** See **OLIVE** and **ANOINTING**. The olive denotes the good of charity, oil what is celestial from love, 886, 9780, 10,261, and in general the goodness from love, 3728, 4582. Since oil signified goodness, all the holy things of the church, as the altar, the tent, and all things therein, were anointed with oil, and likewise Aaron and his sons who ministered, and their garments, 10,268-10,284. Pouring oil on the head of a statue was to denote good from which comes truth, 3728. Setting up a statue of stone, and pouring oil upon it, represented the progress of the glorification of the Lord and of the regeneration of man from truth to celestial goodness, 4582. Lamps denote truths, and oil goodness, where the ten virgins are treated of, 4638. The reason why spices and ointments, etc., were made, 9474. Oil of olive denotes both celestial and spiritual goodness, 9780. The spices from which the oil of anointing was made pertain to the celestial class, 10,254. Oil of olive denotes Divine celestial goodness, 10,261.

**OLD, OLD AGE.** What old age is in the internal sense, 1854, 2198. What it is to be buried in a good old age, 1854. From a boy to an old man denotes things recent and things confirmed, 2348. Old age denotes the putting off what is human, 2198, 3016. An old man denotes wisdom in which is innocence, 3183. Old age, in the internal sense, denotes the putting off what is old, and the putting on what is new, and it denotes a new state of representation, 3254. Old age denotes the putting off a first state and the putting on a new one, 3492. An old man denotes a new state of life, 4620. *Ill.* by experience, 4676. Old age denotes an end of representation, 6257. Elders denote the principal things of wisdom, thus the things which agree with goodness, and old men denote wisdom, *sh.* 6523. Elders also denote the things which agree with truth, 6525. They denote the intelligent, 6890. Moses calling the elders of Israel denotes the enlightenment of the understanding of those who are of the spiritual church, 7912. The elders of Israel denote primary truths, 8578, 8585. Seventy elders denote the principal truths of the church, 9376. Elders denote those who are in goodness from truths, 9404. Elders also denote those who are in the external sense alone, 9421.

**OLIVE and OLIVE-TREE.** The olive denotes goodness from charity, oil celestial love, 886. See **OIL**. The vine denotes the goodness of the spiritual church, and olive the goodness of the celestial church, *sh.* 9277. The olive denotes celestial love, and oil perception and affection from that love, *sh.* 10,261.



OMER. It denotes as much as is sufficient, *ill.* 8468, 8473. See HOMER. It denotes power, 8479.

OMNIPOTENCE. Omnipotence is predicated of quantity in regard to magnitude, of the Divine will, of the Divine love, and hence of infinite goodness; but omniscience is predicated of quantity in regard to multitude, of Divine intelligence, and of Divine truth, 3934.

OMNISCIENCE. See OMNIPOTENCE.

ONAN, the son of Judah, represented evil and the falsity of evil, 4423, 4424, 4836, 4837.

ONCE, in a year, denotes perpetually, 10,209.

ONE. Every one thing is from the harmony of several things, and the whole heaven is one, 457, 687. The Trinity is one, namely, the Divinity itself, the Divine Humanity, and the Proceeding, 2149, 2156.

ONYCHA denotes the affection of interior natural truth, 10,293.

ONYX STONE. What. See STONE. Onyx stones denote the truths of faith from love, 9476, 9872, 9873.

ORACLES. See SACRED SCRIPTURE, 44.

ORDER. See INFLUX. The order of influx about instruction from things scientific, and things intellectual and celestial which meet them, 1495. Divine truth is order, and Divine goodness is the essential of order, 1728. The Lord is order itself, thus above order in the heavens, 1919. All order is from the Lord, and all things are ruled from goodness and truth, hence the laws that they are ruled from will, good pleasure, leave and permission, 2447. The essential of order is Divine goodness, and it elevates all into heaven; the second part of order is truth, which condemns all to hell, 2258. What wisdom, intelligence, and order are, from a wise Gentile, 2592. Highest things are together in the ultimate of order, 3739. Of the order in which truths must be, to enter goodness, 4302. Man who is being regenerated has many falsities mixed with truths, which are disposed in order when he is regenerated and acts from goodness. Truths are then in the inmost mind, and falsities are rejected to the last circumferences; reversely with the evil, 4551, 4552. In the other life evil is contrary to order, and goodness is in order; and so far as any are in evil or contrary to order, so far in the other life they appear as monsters, but so far as they are in goodness or in order, they appear as men, 4839. Scientific truths in genuine order are disposed in the form of heaven, but those which are in inverted order in the form of hell, 5700. Where order is, there the Lord is present, and where the Lord is present, there is life, 5703. Where order is not, there the Lord is not, *ib.* Order is, that the truths and good affections which are directly under the view of the internal sight be in the midst, comparatively as the things which are under the external sight, 6068. The universal, in which are things most particular that proceed from the Lord, disposes all things in order in general and in every part, 6338. The order of heaven is a life of uses and doctrine, so far as it is derived from it, 7884. The order of heaven, after the Lord from His Divine Humanity began to govern heaven and earth, 7931. The laws of order are Divine truths, also in external statutes, 7995. He who is led of the Lord by good-

ness is led according to order and is in the Lord, 8512. See also RIGHT. There is an opening from the Lord to him who is in Divine order, and a closing to him who is not in Divine order, 8513. What successive order is, *ill.* from ends; interior things and exterior things are distinct and likewise conjoined, 8603. Everything is possible which is according to Divine order, but impossible which is against it, 8700. Divine truth proceeding from the Lord produces order, and is order, *ib.* 8988. How it is with successive order according to degrees, 10,099. See DEGREES. Order cannot be maintained in the world without governors, 10,790. Without governors the human race would perish, 10,791. There ought to be order amongst governors, 10,792. The universal heaven, as to all the angelic societies, is disposed by the Lord according to His own Divine order, because the Divinity of the Lord with the angels makes heaven, 3038, 7211, 9128, 9338, 10,125, 10,151, 10,157. See ANGEL, HEAVEN, and the LORD. Hence the form of heaven is a form of order, 4040-4043, 6607, 9877. In man are collected all things of Divine order, and from creation He is Divine order in form, 4219, 4283, 4523, 4524, 5637, 6013, 6057, 6605, 6626. See MAN, 9706, 10,156, 10,472. See also CORRESPONDENCE. Every angel who is a recipient of Divine order from the Lord, is in a human form, perfect and beautiful according to reception, 322, 1880, 1881, 3633, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10,177, 10,194. See ANGEL. The whole angelic heaven also, in its entire aggregate, is in form as a man, and on this account heaven is the Grand Man, and this because the universal heaven as to all the angelic societies there is disposed by the Lord according to Divine order, 2996, 2998, 3624, 3649, 3636-3643, 3741-3745, 4625. Hence it is evident that it is the Divine Humanity of the Lord from which all those things are, 2996, 2998, 3624-3649, 3741-3745. See LORD. Man is not born into goodness and truth, nor into Divine order, but contrary to it, and in what is contrary to order, and hence it is that he is born in mere ignorance, and therefore on this account it is necessary that he be born again, that is, regenerated, which is effected by Divine truths from the Lord, that he may be initiated into order, and so be made a man, 210, 215, 1047, 2307, 2308, 2578, 3701, 3812, 8480, 8550, 10,283, 10,284, 10,731. See MAN, HEREDITARY, REGENERATION. The Lord, when He forms man anew, that is, regenerates him, disposes all things in him according to order, which is into the form of heaven, 5700, 6690, 9931, 10,303. See HEAVEN and MAN. The interiors are open into heaven, even to the Lord, with the man who is in Divine order, but are closed with him who is not in order, 8513. So far as man lives according to order, he has intelligence and wisdom, 2592. The Lord rules the first things of order, and at the same time the last, and the last from the first, and the first from the last, and thus all things are kept in connection, 3739, 9828. Of successive order, and of the ultimate of order in which successive things are together in their order, 634, 3691, 4145, 5114, 5897, 6239, 6326, 6465, 8603, 9216, 9217, 9828, 9836, 10,044, 10,099, 10,329, 10,335. Evils and falsities are contrary to order, and still they are ruled by the Lord, not according to order, but from order, 4839, 7877, 10,778. Evils and falsities are ruled from permission, and this is for the sake of order, 7877, 8700, 10,778. See PROVIDENCE, FREEDOM, and FORESIGHT. Everything

is impossible which is contrary to order, thus that a man who lives in evil can be saved from mercy alone, also that in the other life the evil can be consociated with the good, likewise that man can be compelled to live well, with several other particulars, 8700. See LIBERTY.

ORNAMENT denotes holy truth, also what is Divine in externals, *sh.* 10,536, 10,540.

ORNAMENT FOR THE NOSE, FOR THE NECK, AND FOR THE EARS. Ornaments for the nose and bracelets for the hands were given to a bride; and the ornament on the nose signified goodness, the bracelets on the hands truth, because those things constitute the church, 3103, 3105. Ear-rings were representative badges of obedience, and they were of two kinds, those which were above the nose, which represented goodness, and are called ornaments of the nose, and those which were applied to the ears, and were representative of obedience, and are ear-rings, 4551. Ear-rings are badges of obedience and of perception, *sh.* 10,402. See EARS and BRACELET.

OVEN denotes the delights of the affections, and in the opposite sense the delights of lusts in the natural mind, *sh.* 7356.

OX. Oxen, the sons of an ox, and heifers in the Word and sacrifices signify celestial natural things, 2180. A flock signifies rational good affections, a herd natural good affections, 2566. An ox denotes natural exterior goodness, 2781, 4244. An ox in the opposite sense denotes the affection of evil in the natural mind, 9083. An ox denotes the goodness of the natural mind, 9134. See also 2180, 2566, 2781, 2830, 2913, 8037. The ox of an enemy denotes goodness not genuine, 9255. The opening of an ox and of cattle denotes the external and internal man, 10,662.

## P.

PADAN-ARAM. It denotes the knowledges of truth, 3664. Also the knowledges of goodness, 3680. The knowledges of both, 4107. Padan denotes a state of knowledges, 6242.

PAIN. Pain after circumcision denotes lust, 4496. Pain or grief denotes anxiety of heart or of the will, 5887.

PALACES. See HABITATIONS, HOUSES. Cities and palaces which are seen in the other life, 1626, 1627. The decorations of the steps and of the gates seen, 1627, 1628. The rich, void of charity, at first dwell in palaces, but afterwards in meaner houses, at length they ask alms, 1631.

PALLAS. Who were so called by the ancients, 4658.

PALM-TREE. It denotes spiritual goodness or the goodness from truth, *sh.* 8368.

PANCREAS. Who correspond to the pancreas, 5184. Who correspond to the pancreatic, the hepatic, and the cystic duct, 5185.

PANNICLE denotes lowest truth, 4875.

PAPS. They denote the affections of goodness and truth, *ill.* and *sh.* 6432.

PARABLES. In the Lord's parables all things are Divine, and hence celestial and spiritual, 4637.

PARADISE. Paradisiacal things in the other life, 1622. The



paradisiacal things of the Most Ancient Church, 1122. Infants walk in paradisiacal places, of which, 2298. When the angels converse concerning the things which are of intelligence and wisdom, there are represented paradises, vineyards, forests, meadows with flowers, etc., 3220. The sight of the eye corresponds to the societies which are in things paradisiacal, 4528. The magnificence of things paradisiacal is described from experience, *ib.* 4529.

PARALLELISM. Between the Lord and man there is a parallelism as to things celestial, 1831, not as to things spiritual, 1832, 3514. There is a parallelism between interior and exterior goodness, not between interior goodness and exterior truth, unless the influx of goodness be such as when it is in genuine order, 3564.

PARAN. What is meant by Mount Paran, 1675, 1676. It denotes the Divine Humanity of the Lord in respect to what is spiritual, *sh.* 2714.

PARASITE. See COMPLAISANCE.

PARTICULARS. See COMMON or GENERAL.

PASS, to. It denotes to be saved, 8321, 8323. To pass before denotes to lead and to teach, 8577. What is further signified by passing, 8321, 8323.

PASSOVER. It was instituted on account of deliverance from Egypt, thus on account of the deliverance of the spiritual from damnation by the Lord, 7903, end. The passover denotes the presence of the Lord and the deliverance of those who are of the spiritual church by the Divine Humanity of the Lord when He rose again, 7867. The statutes of the passover are laws of order for those who are delivered from damnation and infestation, 7995. The Paschal Supper represented consociations in heaven, 7836, 7997. To eat the passover denotes to be one with them, thus to consociate, 8001. Of the feast of things unleavened or the passover, 9286, 9287-9292. See FEAST. The feast of the passover was instituted in remembrance of the glorification of the Lord's Humanity, and of deliverance from evils and from the falsities of evil, and was thanksgiving for the same, 10,655.

PASS THE NIGHT, to. To pass the night in the street denotes to judge from truth, 2335. To pass the night denotes to have peace, 3170. To pass the night denotes to live in an obscure state, 3693. It denotes also tranquillity, 4213.

PASTURE. That which supports the spiritual life of man, 6078. It denotes scientific truths in which are the good affections of truth, *ib.* 6277.

PAWN. It denotes certainty, 4872, 4873.

PEACE. A state of peace, what, 92, 93. Peace is as day-dawn or spring, 1726. See also TRANQUILLITY. Peace in the heavens is like day-dawn in the earth, 3780. All restlessness is from what is evil and false, but peace from what is good and true, 3170. A state of tranquillity is a state of external peace, 3696. All they who are regenerating are at first in that state of tranquillity, and also at last, *ib.* See REGENERATION. Peace in the supreme sense is the Lord, in a representative sense His kingdom and the goodness which is from the Lord there, thus the Divinity of the Lord affecting what is good from the inmost, *sh.* 3780. The peaceful denote things in agreement as to

doctrine, 4479. Peace is the Lord, also His kingdom and life therein or salvation, and it also denotes safety or health in the world, 4681. Peace reigns universally in heaven, and affects all with blessedness insensibly like spring or day-dawn, 5662. Peace is not given unless when lusts are taken away, for these destroy peace and place rest in restlessness, *ill. ib.* The truth of faith has its rise from the truth of peace, 8456. A description of what peace is, it is an inmost state affecting the interiors, and is truth Divine in heaven from the Lord, 8455. The conjunction of goodness and truth is effected in a state of peace, 8517. When peace relates to the Divine in heaven, it denotes a Divine celestial state, 8665. Man, when he is in goodness, is in peace, but not so when he is yet in truth, 8722. Sabbath signifies peace in the heavens and on earth, because it signifies the union of the Humanity and Divinity itself in the Lord, also the conjunction of man with Him, 10,730.

PECULIUM. It denotes those who are of the church where the Word is, and they are the Lord's own, *sh.* 8768.

PEG. See NAIL.

PELEG. What, 1240, 1345.

PENIEL. It denotes a state of temptation, 4298. In the internal historical sense it denotes a state that they put on representations, 4310.

PENUEL. It denotes a state of truth in goodness, 4301. When he passed Penuel, in the historical sense denotes when they came into the land of Canaan, 4313.

PEOPLE. They denote truths, and falsities, 1259, 1260. The people of the land denote those who are of the spiritual church, 2927. What is meant by being gathered to one's fathers, also to his people, 3255. See SOCIETY. Gathered to people, when it relates to the representation of any one, denotes that it no longer relates to him, *ib.* 3276. People also signify the goodness from truth, but which in its first existence is truth, 3295. People denote truths of the church, and also the truths from goodness, but in this latter case it is expressed by another term, yet one in affinity, 3581. Being gathered to his people denotes to his own in the other life, also to the truths and good affections in which they are, 4619. To a company of people denotes indefinite increase, 6232. To be gathered to his people denotes to be in good affections and truths in the natural mind, 6451, 6464. To receive to himself for a people denotes to be added to those in heaven who serve the Lord there, and of those there who are of the spiritual church, 7207. Servants and people signify all and each, 7396. People denote those who are of the spiritual church, nation those who are of the celestial church, 10,288.

PERCEPTION. See COMMUNICATION and CONJUNCTION and CONSCIENCE, SPHERE, and ODOUR. What perception is, 104, 371, 495, 503, 521, 536, 1616, 5228. There is perception when love is the principal, 371, 1442. There are innumerable kinds of perceptions in heaven, 483. They who have perception are acquainted with the minutiae of particulars, and with the particulars of generals, not so they who have conscience, 865. What was the quality of the perception of the man of the Most Ancient Church, and whence it was, 125, 597, 607, 784, 895, 1121. The man of the Most Ancient Church had communication with heaven, hence perception, which ceased when

communication ceased, 784. What the sons of the Most Ancient Church said concerning perception, 1121. In the other life there is a perception of all the ideas of thought, 1008. Perception in the other life is twofold, a perception of what is good and true, also a perception of the quality of others, 1383. In the other life there is a communication of all thoughts and affections, 1390-1392. They are consociated according to perceptions, 1394. By reason of perceptions, the evil cannot approach to heaven, 1397. The evil cannot endure the presence of an angel, 1271, 1398. Of the perceptions of the celestial angels, and of the spiritual angels, 202, 203, 1384. It is perceived what is the quality of their love and faith, 1394. By perception it is known what is the quality of others, 1504. What it is to perceive the quality of others, illustrated by somewhat similar in regard to face, gesture, speech, 1388. Whence such perception, *ib.* end. Because the state is more perfect in the other life, 1389. It was perceived whatsoever was from deceit, 1395. An example of perception from afar off, 1396. They have little perception who are given to reasoning, 1398. They have no perception who suppose that their knowledge is self-derived, 1385. The learned do not know what perception is, 1387. Of the Lord's perception, 1616, 1791. The trees of Paradise denote perceptions, 103.

Why so much is said in the internal sense concerning the union of the Divine Essence of the Lord with the human, and concerning His perception and thought, 2249. The perception of the Lord was above all human perception, 1919. What thought is, from perception and conscience, and from no conscience, 2515. Perception is something else than thought, and thought is from perception, 1919. The difference between perception and conscience, 2144. There are interior and exterior perceptions, more and more, 2145, 2171. There is a perception of what is good and true in things celestial and spiritual, a perception of what is just and equitable in civil life, a perception of what is honest in moral life, of which, 2831. The sense of touch is the common basis of all the senses, arising from perception, which is internal sensibility, 3528. All that is sensitive and perceptive is from goodness, but not from truth, *ib.* The quality of a spirit is known as he approaches, 4628. Of perception, that it is turned into odours. See ODOUR. Revelation from perception, and revelation from discourse with angels, what the difference, 5121. What is the quality of perception in such cases. See REVELATION. With those who have perception, the interior rational mind is terminated, 5145. The perception of the spiritual is an influx of the discourse of the angels attendant on man, 5228. At this day it is unknown what perception is, *ib.* And it is with those only who are in love and charity, and with them there is thought from perception, *ib.* The truths of the church are apprehended in a manner altogether different by those who are in goodness and by those who are not in goodness, 5478. The perception is clearer in proportion as it is more interior, 5920. Perception is from the faculty of concluding, and this faculty at this day is exercised about things in the world, but not about spiritual things, the reason, *ill.* 5939. Perception consists in seeing what is true and false, but not in confirming either, 7680. The spiritual have a perception of civil and moral truth and goodness, but



not of spiritual goodness and truth, 7977. The light of perception is Divine, not the light of confirmation, which is merely sensual, *ill.* 8780. Of sight from the interior, 9128. See **TO SEE**.

**PERES.** The son of Thamar, what, 4927.

**PEREZITE.** Canaanite denotes evil, Perezite falsity, 1573, 1574. So long as anything of the church remained with them, that is, so long as the Ancient Church was in Canaan, the Canaanite denoted the church as to goodness, and the Perezite the church as to truth, 4517. The Perezite denotes falsity derived from evil, 6859.

**PERFECTION.** Men are more perfect in the other life, 1610. They cannot be altogether perfected to eternity, 675.

**PERFIDY.** To act perfidiously is to act against Divine order, *sh.* 8999.

**PERITONÆUM.** Of the correspondence of the peritonæum, and of those who in the Grand Man constitute the peritonæum; what is their quality when they are infested by those who constitute the kidneys, 5378, and what is their quality when infested by those who constitute the colon there, 5379.

**PERMISSION.** Something concerning permission, 592, 1755. The Lord governs all things from will and good pleasure, from leave and permission, 1384, 1755, 2447, 9940. The evils which are attributed to the Lord came to pass from permission, 2447. The Lord in temptation does not concur by permitting according to the idea which man has of permission, 2768. The permission of evil by the Lord is not as of one who wills it, but of one who cannot bring aid, whilst the end presses, which is the salvation of the human race, 7877, end. To leave man to do evil from his freedom is to permit, 10,778.

**PERPLEXED.** See **ENTWISTED**.

**PERSON.** The idea of person is turned into the idea of thing in the internal sense, why, 5225, 5227, 5434. The angels think abstractedly from persons, 8343, the reason, 8985, 9007. See **ABSTRACTED**. The name of a person does not enter heaven, 10,282.

**PERSUASION.** See also **PRINCIPLE** and **PHANTASY**. What is the quality of persuasion or of persuasive faith, 2340, 2682, 2689, end, 2694. A false persuasion continually excites things which confirm what is false, 1510, 1511. There are several kinds of persuasions of what is false, 1673, 1675, end. Persuasion has a semblance of faith, its quality, 3865, but it is not faith, *ib.* Of persuasive faith, 2340, 2682, 2689, end, 2694, 3427, 3865, 8148, 9363-9369. A persuasion of truth is given with those who are in the life of evil, 3895. The things confirmed by doctrine and life remain to eternity, 4747. They who are in the persuasion of what is false are interiorly bound, *ill.* 5096. Of the persuasion of what is false, what is the quality of its appearance, 5128. Of the nature and quality of persuasive truth, 7298. They who ascend from beneath through the region of the loins and breast, believe themselves to be in the Lord, and whatever they do, however wicked, they do from Him, 7621, 7622. See **MARS**. Of the dire persuasions of the antediluvians who were called Nephilim, Enakim, and Rephaim, 581, 1268, 1270, 1271, 1673, 7686. See **NEPHILIM**.

**PESTILENCE.** It denotes the vastation of goodness and truth,

and it denotes damnation, 7102, 7505. And hence it denotes consummation, 7505, 7507, 7511. To die by the pestilence denotes to be consumed, 7507, 7511.

PETER. Peter, James, and John denote faith, charity, and goodness from charity, preface to chap. xvii. Gen. What is meant by the keys being given to Peter, it denotes the faith of charity which is from the Lord alone. See preface to chap. xxii. Gen. and 4738, end. Peter represented faith, James charity, and John works from charity. See the same, and 3750. Peter denying the Lord denotes that in the last time faith rejects the Lord, 6000, also 6073, end. See likewise ROCK. The words of the Lord to Peter and John are explained where He asks Peter whether he loved Him, and commands him to feed His sheep and lambs and to follow Him, 10,087.

PHANTASY. See PRINCIPLE. Of the direful phantasies of the antediluvians, 1270. A sphere of phantasies is like a mist, 1512. They who suppose all things to be phantasies, and nothing to be real, sit at a mill, 1510, end. Spirits induce phantasies by visions, 1967. Evil spirits torment each other by phantasies, 1969. Sensation in the other life is real with those who are in heaven, but not real in hell, *ill.* 4623. What it is to imitate Divine things by study and art, illustrated by the fantastic imitation prevailing with spirits, who on such occasions appear so in externals, but in internals are filthy and diabolical, 10,284, 10,286.

PHARAOH. See EGYPT.

PHILISTEA denotes the science of knowledges, 1197, 1198. The Philistines denote those who are in the science of knowledges only, and not in the life, and who have rejected the doctrines of charity and acknowledged the doctrines of faith, and because they are in the loves of self and of gain, they are called uncircumcised, 3412, 3413. The Philistines, in a good sense, denote those who are in the doctrine of faith, and as to life in the goodness of truth, 3463. The Philistines denote those who are in the truth of faith which is not from goodness, *sh.* 8093. The habitation of such in the other life, 8096, 8099. They infest the well-disposed, 8096. The Philistines denote those who are in faith alone, separate from goodness, their errors, also their quality, 8313. From the sea Suph to the sea of the Philistines denotes from scientific truths to the interior truths of faith, 9340. The Philistines denote the interior truths of faith, *ill.* and *sh. ib.*

PHILOSOPHY. Of those who reason from things scientific, philosophic, and sensual, concerning spirit, 196. By philosophy intellectual goodness perishes, 2124. Philosophy, namely, things metaphysical and logical, draw down the understanding into the dust, and are feculent froth, 3348. Several things, concerning things scholastic, or logical and metaphysical, and of Aristotle, 4658. Philosophy infatuates those who stick in terms, but is otherwise with those who proceed from thought to terms, *ill. ib.* See ARISTOTLE. The philosophical subjects which at this day are cultivated are of no use, because they do not go beyond terms, 4966.

PHLEGM. Of the correspondence of the phlegmy particles of the brain, 5386.

PHYSICIAN, THE ART OF PHYSIC. MEDICINE. It denotes preservation from evils, *sh.* 6502.

PIECES. See SEGMENTS.

PIETY. A life of piety without a life of charity is of no avail, but with it is in all respects beneficial, 8252. What a life of piety is, 8253.

PILLAR. An angelic pillar around me, when I was let down into the lower earth, 699. A pillar of a cloud and of fire, by day and by night, represented a state of heaven, 8108. It is predicated of the natural mind, which is like a basis to the spiritual, *sh.* 8106, end. A pillar of a cloud in the daytime denotes a state of enlightenment tempered by an obscurity of the truth, *ib.* A pillar of fire by night denotes a state of obscurity tempered by enlightenment from goodness, 8108. Pillars denote the good affections of love and of faith, because they support heaven and the church, 9474.

PIPE. The pipes of the candlestick denote truths derived from good, 9551, 9555, 9556.

PIT. See PRISON, SNARE, BOUND. A pit denotes falsity, 4728, 9085. Whence to fall into a pit denotes into falsity, 9086. Places of vastation in the other life are called pits, and are everywhere in the Word meant by pits, since by pits are signified falsities, and by the bound in a pit those who are in falsities, and desire to be liberated from them, 4728, 4744, 5038, 6854, 7950. See INFERIOR EARTH. And they are said to be bound in a pit who are in falsities, and still desire to be liberated from them, 6854.

PITCH. What, 1299. It denotes goodness mixed with evils, 6724.

PLACE. See SITUATION. They who deny spirit is in place, 446. Changes of place, distances, situations are changes of state in the other life, 1273, 1277, 1376-1381. What it is to be led of the spirit into another place, 1884. There are no spaces and times in the other life, 2625. Spaces and times signify states, the former states as to being, the latter states as to existing, *ib.* Times and places denote states, 2837. Space and time denote state; the reason is because there is no idea of space and time in the other life, nor in the internal man, 3356. Motion denotes change of state, 3365. Places and distances denote states, 3387. The Word is expressed according to an idea of space and place, *sh. ib.* Man cannot think without an idea of space and time, 3404. Situation in the other life denotes state, from experience, 4321. Places and spaces in the other life denote states, *ill.* by experience, 4882. There are no spaces in the other life, but still there are living appearances of space arising from changes of state in the interiors, 5605. Time and space denote state, *ill.* 7381. Spaces and progressions in the other life are appearances from changes of state of the interiors, 9440. Thus man may be led as to the spirit to earths in the universe, *ib.* Remoteness of place denotes difference of state, and changes of state are according to differences of the interiors, as I experienced when led by the Lord to an earth in the universe, 9967. The presence of objects and the ideas of space are according to affections of love in the other life, 10,146. All turn themselves according to their loves, 10,189. See LOVE. Place denotes state, citations, 10,578. Progressions in the



other life are changes of the state of the interiors, *ill.* 10,734. Distance denotes diversity of state of life, 9104.

PLAIN. It denotes those things which are of doctrine, *sh.* 2418, 2450.

PLANET. See EARTH.

PLANE-TREE denotes natural truth, 4014.

PLANKS of the habitation denote good sustaining heaven, 9634.

PLANT, to, denotes to regenerate, *ill.* by comparison with a tree, 8326.

PLAY, TO PLAY, denotes to deride, 2403. To play and dance denote festivity of the interiors, *ill.* 10,416.

PLEASURE. See DELIGHT. Pleasures are in no case denied to man, provided they are not regarded as an end, and the interiors are good, 945, 995. The pleasures which agree and those which do not agree with things celestial, 1547. The interior affections are what manifest themselves in pleasures, 994, 995. Pleasures have their delight from use, 997. They who regard mere pleasures as an end, in the other life are first conveyed into places where such things are, afterwards into the excrementitious hell, 943. Into what phantasies mere corporeal pleasures are changed in the other life, 954. Women of low condition, who have given themselves up to pleasures, mutually beat each other, 944. In the delights pertaining to the regenerate, there are also worldly delights, but tempered by good affections from the Lord, 2204.

PLEDGE. A pledge for what has been lent denotes the reception of truth, and a reply to that which is communicated, *sh.* 9212, 9213.

PLOUGH, to, PLOUGHING. It denotes preparation from good to receive truth, thus it denotes goodness, *sh.* 5895. Ploughing denotes the implantation of truth in goodness, *sh.* 10,669. What is meant by ploughing with an ox and an ass together, *ib.*

POISON. Of the hell of those who commit murder by poison, 816, 817. Poison, in the spiritual sense, denotes deceit or hypocrisy, and poisonous serpents denote the deceitful or hypocrites, *sh.* 9013.

POMEGRANATES. They denote the scientifics of good, *sh.* 9552, 9918.

POOR. See MISERABLE. Somewhat concerning the poor, 3820. To be poor and needy in the other life is to be rich and abounding, and there is nothing of wisdom and power from self but from the Lord, 4429. To do good to the poor is the external of the church, and to do good to those who are in spiritual poverty is the internal of the church, and in doing good regard ought to be had both to what is internal and what is external, 9209. The poor are those who are in little goodness from ignorance of truth, and the needy are those who are in little truth from ignorance of truth, and still desire to be instructed, *sh. ib.* The poor denote those who are in few truths and in falsities from ignorance, also in falsities and in goodness, likewise in falsities and in evils, of whom, 9253. The poor denote those who are not in the knowledges of truth and still desire them, 10,227. How it is to be understood that heaven belongs to the miserable and the poor, when yet there are in heaven both the rich and the dignified, *ib.*

POPLAR-TREE. That white poplar denotes the goodness of truth, 4013.

**POSSESSION** denotes a station of spiritual life and to have the life of the Lord, 2658, 6103. To possess denotes to become His, 8323. To possess hereditarily is predicated of those who are in celestial goodness, and to inherit of those who are in spiritual goodness, 9338.

**POST.** Posts denote truths of the natural mind, and the threshold its good affections, *sh.* 7847. Post denotes conjunction, 8989.

**POT.** What was for holy use signifies doctrine, because containing, 8408, 10,105, because to boil flesh signified to prepare for use of life, 10,105, and what is boiled with water denotes what is from the doctrine of truth, 7857. See **WATER.** What a pot further signifies, see 8408.

**POTTER** is predicated of God, and clay of man, 6669.

**POWERFUL, POWER, ABILITY.** Who are called powerful, 1179, end. In heaven are both the rich and powerful, 1877. Power is predicated of truth, 3091. The power or faculty of receiving truth is altogether according to good, *ill.* 5623. Truth has all power or ability from goodness, *ill.* 6344, 6413. See also **HAND.** Divine power is Divine truth, 6948, 8200. Divine truth is omnipotence, and it is power itself, and the veriest essentiality, 8200. There is power in truths, 8304. The power belonging to any one is himself, 9133. Truths which are from the Lord have omnipotence, and on this account falsities have no power at all, *ill.* 9327. Omnipotence belongs to truth, which is from the Lord, *sh.* 9410. The angels are called powers from the reception of Divine truth from the Lord, 9639. Goodness has power by truth, *sh.* 9643. The Divine power of the Lord consists in saving man by removing the hells, and that power belongs to the Lord alone, *sh.* 10,019. All power is of goodness by celestial truth, *ib.* All power belongs to truth from goodness, its quality, *ill.* 10,182. Evils and falsities have no power at all, *sh.* 10,481.

**PRAY, to, PRAYER.** To pray denotes to be revealed, 2535. The prayer of the Lord was revelation, *ib.* 2580; also communication, 3285. The qualities of spirits were known from the Lord's prayer, 4047. Innumerable things are in the Lord's prayer and in its particular contents, 6619. To supplicate denotes humiliation, 7391. Supplication is intercession, 7396, 7461. In temptations there is no need of prayers, and they are not heard; but those who are in them ought to fight against falsities and evils, and this as from themselves, 8179. The all of worship, which is truly worship, is from the Lord, and not from man, 10,299.

**PRECEPT.** Precepts are the internal of the Word, statutes its external, 3382, 8362. To hearken to the precepts denotes obedience and a life according to the good affections of faith, 8362. There is a distinction between precepts which belong to life, judgments to the civil state, and statutes to worship, *sh.* 8972. The law and the precept denote truth in general and in particular, 9417.

**PRECIOUS.** Things precious denote spiritual things; thus truths which are from goodness are called precious things in the Word, 3166.

**PREDESTINATION or FATE.** There is no predestination or fate, but man has freedom, and providence does not follow necessarily in the order which man proposes to himself; but as an architect, who,

being about to build a house, heaps together materials not in order, 6487. All are destined for heaven, none for hell, heard out of heaven from the angels, 6488. See also PROVIDENCE.

PREPARE, *to*. When concerning heaven it denotes to give out of mercy to those who are in the goodness of love and of faith, *sh.* 9305.

PRESENCE. Spirits are present when they are thought of, 1274.

PREVARICATION. See FALSE, EVIL, SIN. What is prevarication, what iniquity, and what sin, 9156.

PRIDE. See SELF-LOVE.

PRIEST. What is meant by a priest, also what by the priestly, and what by the kingly, office of the Lord, 1728. What the Lord is as a King, and what as a Priest, 2015, end. All kings and priests represent the Lord, the former as to the kingly office, the latter as to the priestly; but so far as they attribute to themselves what is holy, they are spiritual thieves, and so far as they act wickedly they put off what is representative, 3670. Priests represented the Lord as to Divine goodness, thus they denote good affections; but kings as to Divine truths, thus they denote truths, *sh.* 6148. Evil priests, who in the world have moved the common people to tears by their preaching (especially those of the order of the Jesuits), infest very much well-disposed spirits, and speak altogether differently from what they think, from experience, 8383. Priest denotes Divine goodness, 9806. Priesthood denotes the Divine goodness of the Lord's Divine love, *sh.* 9809. The priesthood was a representative of the Lord as to the whole of salvation, *ill.* and *sh. ib.* To minister, when it relates to the priesthood, denotes worship and preaching the gospel, 9925. The priesthood succeeded in the family of Aaron to the sons, because they represented the Lord as to the Divine celestial, and the celestial kingdom is a priesthood, a kingdom of priests, briefly, 9960. The priesthood of Aaron, of his sons, and of the Levites, is representative of the work of the Lord's salvation in successive order, as in three heavens, 10,017. Governors over things of the church are called priests. What is of doctrine concerning the priesthood, 10,789-10,799. There ought to be governors over things ecclesiastical, 10,793. They ought to teach truth and to lead to goodness of life, 10,794. They ought not to claim to themselves power over the souls of men, 10,795. Priests ought to have dignity on account of holy things, but not to attribute it to themselves, but to the Lord, 10,796, because honour is not of person, but of things, 10,797. They ought not to compel any one, but to separate those who make disturbance, 10,798.

PRIMOGENITURE. The first-born of worship signifies the Lord, the first-born of the church faith, 352. Whence the dispute concerning primogeniture and the dominion thence, 367. There has been a controversy about primogeniture, whether it belongs to faith or to charity, 2435. Primogeniture denotes priority and superiority, 3325. The Lord is the first-born, and from Him those who are in love to Him, also they who are in charity to the neighbour, thus goodness is the first-born, although with the spiritual man in the beginning it appears that the truth of faith is the first-born, *sh. ib.* Why the first-born of Egypt was slain, and what it means, *ib.* See EGYPT. Goodness is the elder son or first-born, illustrated by the state of infants,



that they are in a state of the innocence of love to their parents, and of mutual charity to their infant companions, 3494. Goodness is the first-born actually, and truth apparently, 4925, 4926, 4928, 4930. See TRUTH and REGENERATION. The first-born was called the beginning of strength, *sh.* 6344. And this because the faith of the church was signified by the first-born, *ib.* The spiritual were adopted by the coming of the Lord into the world, and called first-born sons from the faith of charity, 7035. The first-born of Egypt denote faith without charity, *ill.* 7039. Faith without charity is condemned, 7766. The death of the first-born in Egypt denotes the condemnation of faith separate from charity, 7778. The first-born of Pharaoh denotes the truths of faith falsified, which are in the first place, 7779. The first-born of beast denotes the good affections of faith adulterated, 7781. The first-born in the land of Egypt also denotes the truth of faith falsified, 7950. The first-born denotes the faith of the spiritual church, because truth in that church is the essential, and goodness itself is truth, 8042. The first-born denotes the truths of faith which are immediately from charity, *ib.* Since all generations relate to regeneration or the new birth, hence the first-born is faith, *ib.* To redeem the first-born of man denotes not to ascribe to the Lord the truths of faith, but its good affections, *ill.* 8080. The first-born denotes charity or goodness from faith, *ib.*

PRINCE. Princes denote primary truths, 1482, 2089. It denotes primary truths, *sh.* 5044. It is predicated of truths, and in the Word abstractedly from persons it signifies primary truth, 1482, 2089, 5044.

PRINCIPAL. The all of life is from the Lord, and it is as principal and instrumental, which act together as one cause, and is felt as one in the instrumental, 6325.

PRINCIPLE. See PHANTASY and PERSUASION. All things favour preconceived principles of what is false, 362, 794. False principles are easily confirmed from the Word, 589. A sphere of principles and persuasions of what is false excites such things as confirm, 1510, 1511. They who are in preconceived principles of what is false cannot even see truths, 1017. There are three kinds of principles of what is false, of which, 1673. Persuasions of what is false grounded in the love of self and in the love of the world, what is the difference, 1675, end. Falsities do not injure so much, unless they be grounded in evils, and unless they be confirmed, 589, 845. Principles of what is false prevent the operation of remains, 778. The persuasion of what is false is hurtful because it influences intellectual life, 794, 806. They who are in false principles are vastated, 1106. They are reduced to ignorance, and are then imbued with the truths of faith, 1109. The sphere of phantasies and persuasions of what is false is like a mist, 1512. The persuasions of the antediluvians were direful and horrible, 1270, 1271. They do not suffer themselves to be persuaded against principles although they were truths, 2385. If anything flows in from the love of self and the world, with what a fire they are seized, *ib.* How ideas enter successively into the persuasions or principles of what is false, and how they are bent to good affections and truths in the regenerate, 2388. How falsity may be confirmed by many things so as to remain like truth, 2385, 2490; and how truth may be con-

firmed, 2388, 2490. Even truths, of whatever kind they be, may be contaminated by a false principle, 2383.

**PRISON.** See also **CUSTODY**, and **PIT**, and **BOUND**. One who is sick denotes one who is in evil, and one who is bound or in prison denotes one who is in falsity, 4958, end. To be put into the house of the prison and there kept bound, denotes to be let into temptations as to false speaking against goodness, *sh.* 5037; thus it denotes to come into vastation as to falsity, consequently into temptations, and also it denotes those who are in falsities from ignorance of truth, *ib.* The place where the bound of the king are bound denotes a state of vastation of what is false, 5038. To the house of a prison denotes amongst falsities, 5085. They who are in falsity, especially who are in falsities derived from evil, and who are in persuasion, are said to be bound, and they are bound interiorly, 5096. To be bound denotes to be separated, 5452. To be given into custody denotes rejection, 5083, 5701. It denotes separation, 5456.

**PROCEED, TO.** See **TO GO FORTH**.

**PRODIGY.** See **MIRACLE** and **SIGN**.

**PRODUCE.** It denotes fruit, 6155. It denotes the good works of truth from instruction, *sh.* 9272, 9273.

**PROFANE, TO.** See **WORSHIP**. They are kept in ignorance lest the truths of faith should be profaned, and thus they should perish, 301, 302, 303. To profane is possible with those who acknowledge, but not with those who do not acknowledge, still less with those who do not know, 593, 1008, 1010, 1059. Worship becomes external lest the internal should be profaned, 1327, 1328. Holy things ought not to be commixed with profane, 1001. What danger arises from the profanation of holy things and of the Word, 571, 582. Profanation was represented by the eating of blood, 1003. The providence of the Lord is operative to prevent good and evil being mixed, 2426. They who are within the church can profane holy things, but not they who are without, 2051. Goodness and truth cannot be profaned except by those who have first acknowledged them, the reason, 3398. Therefore men are withheld as much as possible from the acknowledgment and faith of what is good and true if they cannot continue therein, *ib.* 3402. Hence internal truths were not discovered to the Jews, of which, 3398, 4289. Of those who bring down spiritual things to earthly things and defile them, who are amongst profaners, 4050. Profanation consists in acknowledging and believing truths and good affections, and in willing and living contrary to them, *ill.* 4601. Of those who turn clean things into unclean, and holy things into profane, 5390. Unless faith be conjoined to goodness it either becomes no faith, or is conjoined to evil, whence comes profanation, 6348. By the prohibited degrees are signified various kinds of profanations, *ib.* Profanations come from the conjunction of goodness and evil, *ib.* The lot of profaners is the worst of all others in the other life, from experience, *ib.* Interior things are preserved lest they should be injured by profaning, 6595. He who in childhood believes truths on the credit of masters lightly profanes them, but he who confirms himself in those truths within himself, and does not live according to them, or denies them afterwards, profanes, 6959, 6963, 6971. The Jews would have profaned truths

if they had known them, and hence they had the leprosy, 6963. If a man relapses after repentance he profanes, and then his latter state becomes worse than the former, 8394. To profane is to believe what is true and to live wickedly, and to believe nothing and to live holily, 8882. To profane denotes no worship, 8943. Within the church man is hardly withheld from the conjunction of what is false and evil with truths, why, 9188. Truths derived from goodness are not mixed with falsities derived from evil, 9298. They who have first acknowledged Divine truths and afterwards deny them, profane them; but they who have denied them from infancy, as the Jews and others, do not profane, and the utmost caution is exercised by the Lord to prevent profanation, cited, 10,287. Profanation is effected by denial after acknowledgment, *ill. ib.* There are various kinds of profanations, of which, *ib.* When worship is applied to the loves of self it then becomes infernal, 10,307, 10,309. In like manner to imitate affections as if they were heavenly, from the selfhood, 10,309. It is believed by the evil that all things are of their own prudence, not by the good, 10,779. The Gentiles cannot profane holy things, 1327, 1328, 2051, 2081.

PROGRESSIONS. What in the other life. See PLACE.

PROLONG DAYS, to. See LENGTH.

PROPHET. Prophets denote truths of doctrine, thus those who teach, *sh.* 2534. Prophets were clothed with hairy garments, why, 3301. When prophets are named in the Word the prophetic Word is denoted, but with a difference, 3652. Prophetic revelations in the Jewish church were not from perception, but from discourse with the angels, through whom the Lord spake, what is the difference, 5121. Influx with the prophets, of what quality, from experience, 6212. A prophet denotes a teacher and doctrine, 7269. What is meant by vision and divination when predicated of the prophets, 9248. See TO DIVINE. Divination, when it relates to the prophets, has respect to life, but vision has respect to doctrine, *ib.*

PROPITIATE, to, and PROPITIATORY. It denotes the hearing and reception of all things which are of worship from the goodness of love, 9506; thus cleansing from evils, and remission of sins at the same time, and expiation, *ill. and sh. ib.* 10,127, 10,128.

PROSPER, to, denotes to be provided for, 4972, 4975, 5049.

PROTEST, to, denotes to be averse, 5584.

PROVENDER. Straw denotes scientific truths of the natural man, provender good affections, 3114. To give provender to asses denotes to reflect on scientifics, 5495; and it denotes to instruct concerning goodness, 5670. Provender denotes the good of scientific truths, *ib.*

PROVIDENCE. The providence of the Lord is universal from being in things most particular, 1919, end, 2694. The Lord has foresight and providence,—foresight in respect to man that he may be in freedom, providence in respect to the Lord that He may rule that freedom, 3854. The providence of the Lord is not universal unless it be in each particular thing, 4339. It is in each particular thing, 5122. He provides good and foresees evil, 5155, 5195. Where providence is there is foresight, and the one is not without the other, 5195. God doing denotes providence, and has in it what is eternal and infinite, of which, 5264. Contingencies are from providence, and they



belong to providence, *ill.* 5508. Providence acts invisibly, the reason, *ib.* Divine Providence in the least of all things, 5904, end. There is immediate influx from the Lord in the least things, and mediate through the spiritual world, 6058. The providence of the Lord is universal, because in every particular, 6461, 6482, 6483, 6488, 6489, 6486, 6490. Several fallacies oppose this idea, 6484. See UNIVERSAL. See also INFLUX and PREDESTINATION. The Lord governs the world by the evil alike as by the good, leading them by their loves, 6481, 6495. What is universal is according to particulars, thus the providence of the Lord is infinite even in every particular, 6483. Man's own prudence is as a mote in the atmosphere, and providence as the whole atmosphere, 6485. Of one who believed that nothing was of providence, but all was of his own prudence; and when heaven flowed into his delight it became hell to him, 6484. The providence of the Lord is in every single thing, confirmed by the angels, 6486. There is no such thing as predestination or fate, but man has freedom, and providence is as the skill of an architect who heaps together materials for building in a confused order, 6487. All are predestinated for heaven, none for hell, from the angels, 6488. Foresight is joined to providence, and evil is foreseen and goodness provided, 6489. The providence of the Lord is infinite, and has respect to what is eternal, as is evident from the formation of man in the womb, and especially afterwards in regard to spiritual life, 6491. The Lord is Father when man comes into the exercise of his own judgment, and he has no longer a natural father, as before, 6492. Fortune is providence in the ultimate of order, 6493, 6494. See also FORTUNE. The Lord turns evil into goodness, for the infernals intend evil, and the Lord goodness, 6574. The Lord's influx into the ultimate of order and into the middle, not only mediate through heaven, angels, and spirits, but especially immediate, hence providence in every single thing, 7004, 7007. Of mediate influx through heaven from the Lord, 6982, 6985, 6996. Who are in the stream of the Divine providence and who are not, and with those who are in it all and everything conduce to eternal happiness, 8478, 8480. The Lord governs immediately and mediately through heaven, and His providence is in every single thing, not as a king in the world, 8717. But these things can hardly be apprehended in the world, *ib.* end. The Lord does not respect temporal things, but eternal, with man, *ib.* end. Everything which exists is from the first and supreme, thus from the Lord, 9128. But yet evils and falsities are not from the Lord, *ill. ib.* Of those who believe that everything is from themselves, but nothing from the Divine Being. Whence this persuasion attends them in the other life, that they call dignities and opulence Divine blessings, when to many they are curses; and the reason why things succeed is, because man is led by the intellect and in freedom; of the hell of those who are such, 10,409. The doctrinals of providence, 10,773-10,781. Providence is the government of the Lord in the heavens and on the earth, from whom is all goodness and truth, 10,773. It extends to things most minute, 10,774. They who think of the Divine providence from worldly things believe it to be universal and not particular when they see the evil exalted to honours and wealth above the good,

and that arts, etc., succeed, 10,775. Nevertheless eminence and opulence are not real blessings, but eternal things, which are of heaven, 10,776. The reason why arts succeed is, because it is a rule of order that all things be done according to reason and with freedom, 10,777. To leave man to do evil thence is to permit, 10,778. A particular providence prevails as well with the evil as with the good, 10,779. This cannot be comprehended from the light of nature, 10,780. There is providence and foresight, 10,781.

PROVISION. See CORN.

PRUDENCE. Something concerning man's own prudence, 2694. Of one who had believed that nothing was of providence, but all things were of man's own prudence and his delight thence derived, when heaven flowed in, became hell to him, 6484. The evil call cunning by the name of prudence, and make all wisdom to consist therein, 6655.

PSALMS OF DAVID are such as the speech of spirits, which is in a kind of rhythm, 1648.

PULSE signifies the vile things of delights, 996.

PULSE in the Word signifies a heap of doctrines and scientifics, *sh.* 3316.

PUNISH, to, PUNISHMENT. See HELL. Of different punishments in the other life, 955. The punishment of laceration; the subjects of it become as a rag, and are carried about in the sight of the angels, 956. The punishments of discription, for whom, and their quality, 957, 958, 961. The punishments of conglutination, for whom, and of what quality, 960. The punishments of discription as to thoughts, 962. The punishment of the veil, for whom, and of what quality, 963. The wrapping in a sheet, of what quality, 964. The angels are present and moderate punishments, 967. The angels cannot take away punishment, *ib.* Punishments are not suffered on account of hereditary but actual evils, 966. All punishment is turned into good and into use by the Lord, 696. The evil cannot be tormented as to conscience, because they have had none, 965. The infernals desire nothing more than to punish and torment, 695. It was a custom amongst the Gentiles, on account of the crime of one, to punish both his companions and the whole house; the reason why it is so done with the evil in the other life; but for men to do so is contrary to order and the Divine law, 5764. In evil there is punishment from experience, 696, 967, 1857, 6559. There is a law of retaliation, whence, thus in evil there is punishment, and in good, recompense, *ill.* 8214.

PURIFICATION, PURE. See REGENERATION. Spiritual purifications, which are purifications from evils and falsities, are effected by truths, which are called the truths of faith, 2799, 5954, end, 7044, 7918, 9089, 10,229, 10,237. They are effected in the natural man, because man's perception is there, 10,237. The difference between purification and regeneration, 10,239. A thing is called pure which is without evil, 10,296, 10,301. What is pure is interior and exterior, 10,296.

PURPLE denotes the celestial love of goodness, *sh.* 9467.

PURSUE, to. When concerning the Egyptians denotes an intention of subjugation, 8136, 8152, 8154.

PUSTULE. An ulcer of pustules denotes evils defiled with blasphemies, and pustules denote blasphemies, 7524.

PUTH. What is meant by Puth or Lybia, 1163, 1164, 1166, 1232.

PUTRIDITY signifies what is filthy and infernal, and is predicated of evil, 8482.

## Q.

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superadds evils from himself, 8551. And whereas these are contrary to spiritual life man must be altogether created anew, 8552, because the very order of life is to be inverted, 8553. Man does not come into heaven until he is in a state to be led of the Lord by goodness, 8516, 8539, 8722, 8773, 9832. The former state is to be led by truths, and the latter to be led by goodness, 7923, 7992, 8503, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9230, 9274. He who is regenerated knows what is of the world and what of charity, 8635, 8638, 8639, 8640, 8685, 8690; because man of himself apprehends nothing but what relates to the world and self, 8636. Examples of things which a man does not know from himself, but from revelation, 8637. The life of a regenerate person consists in receiving, in the first state of regeneration, immediate influx from the Lord, in the second mediate influx. See INFLUX. What must be the quality of truths that they may be made good affections is described, 8725. Man is not regenerated until the natural man is regenerated, 8742-8747. With the unregenerate the natural man rules and the internal serves, but conversely with the regenerate, 8743. The quality of the natural man when not regenerated, 8744. The quality of the natural man when regenerated, 8745. The natural man is regenerated by the internal, and how, 8746. The regenerate man is an angel, and has the life of heaven, 8747. Natural life does not give life and salvation, but spiritual life, which is the life of faith, *ill.* 8772. How regeneration is effected by the truths of faith, viz. first by knowing the truths which are of faith, afterwards by understanding them, and at length by believing them; in this case they are conjoined with goodness, and afterwards goodness is acted from, *ill.* *ib.* The quality of truths of the first state and of the second, *ill.* *ib.* During man's regeneration general truths are first insinuated, which are primary and various, and afterwards the rest, of which, 8773. Regeneration has for an end that charity may rule with man, 8856, and also love to the Lord, 8857; and man is such as his universally reigning and governing love is, 8858. They who act from obedience, and not from affection, cannot be regenerated, but reformed, 8987, and this not to eternity, 8991. During man's regeneration all things of self and of the world are to be inverted that they may be for means and not for an end, 8995. Washings formerly and baptism at this day signify regeneration by the truths of faith, because water denotes the truth of faith, 9089. The process of regeneration from infancy onward to spiritual life, which is by knowledges from revelation, 9103. Truths and good works are spoken of when concerning the state before regeneration, but good affections and truths when concerning the state after regeneration, 9139. With man they form connection and constitute life, and falsities are to be extirpated and truths implanted by the Lord, compared with the prolific life in seed, *ill.* 9258. Of the two states of man who is being regenerated, 9274. He ought not to return from the second state to the former, cited, *ib.* 10,184. Of the beginnings of the new will from infancy, thus concerning the reception of goodness and truth thence, and concerning the succeeding state, *ill.* 9296, 9297. All things are formed with man according to use of life, *ill.* 9297. The natural or external man ought to be in correspondence with the spiritual or

internal that man may be regenerated, and that he is not regenerated until the natural mind is regenerated, cited, 9325, end. Regeneration continues from infancy even to the end of life, and afterwards it is perfected to eternity, cited, 9334, end. The regeneration of man in the world is a plane to purify his life to eternity, briefly, *ib.* Evils and falsities are removed slowly during regeneration, otherwise falsities creep in and fill the mind, *ill.* 9334-9336. There are innumerable things which are from the Lord during man's regeneration that hell may be removed and heaven implanted, *ill.* 9336. The good affections which are called fruits of faith are the first and the last during man's regeneration, because they are ends, *sh.* 9337. The Lord dwells with man in His own, thus in what is Divine, *sh.* 9338, end. All purification from evils and falsities is effected by the truths of faith, likewise all regeneration, cited, 9959. The process of the regeneration of man from a state of external innocence to a state of internal innocence is described, 10,021. Regeneration is effected by Divine truths from the Word, successively more interior, of which, 10,028. Truths implanted in the life do not appear, 10,029. The ordination and providence of the Lord in regenerating man is eternal, because to eternity, 10,048. Of the two states of man who is regenerating, cited, 9274. The process of man's regeneration and the process of the glorification of the Lord's Humanity is described and illustrated by the circle of life with reference to man, 10,057. Of the first and second state of the regeneration of man, which are described, *ib.* 10,058. A reciprocal conjunction of truth and goodness or of faith and love is effected with the man who is being regenerated by the Lord, *ill.* and *sh.* 10,067. The Lord alone effects this, and man not at all, and it is effected by love, which becomes of the will, *ill. ib.* Of the two states of the regeneration of man which are described and illustrated; the two states of the glorification of the Lord's Humanity are illustrated, 10,076. In each kingdom, both the celestial and the spiritual, goodness is implanted by truth, but in a different method; in the former kingdom in the will part, in the latter in the intellectual, thus that in each there is a different mode of regeneration, 10,124. The natural man is in hell, and the spiritual in heaven, and man is in hell unless he becomes spiritual, *ill.* 10,156. The difference between purification and regeneration, 10,239. The Lord's words in John are explained (chap. iii.) concerning regeneration by water and spirit, that spirit is the Divine truth from which man has life, 10,240. When man is in truths he is in combat, when in good in rest, and that in the supreme sense the Lord, when in combats, was Divine truth, and when He was made Divine goodness He had rest, which is the Sabbath, 10,360. See SABBATH. Man enters heaven when he is in goodness, 10,367. Man is led by truths to goodness, and truth is made goodness when it is of the will or love. How this is effected, *ill. ib.* They who are only in truths, and not at the same time in goodness, cannot be regenerated, *ib.* Man has two states, illustrated by action and reaction; what is active finds for itself a reagent that they may act in unity, and be as it were one; goodness is active, and truth reactive, 10,729.

REHOBOTH denotes breadths, that is, truths, 3433.

REJECTION. How the case is with rejections, 1393, 1875.

RELATE, to. See To TELL.

RELATION. All perception is according to relation to opposites, 7812, end.

RELATIONSHIP. See AFFINITY.

RELIGION, CATHOLIC. See CHURCH, FALSE, and TRUTH.

RELISH. See TASTE and TONGUE.

REMAINS. What, 468, 530, 560, 561, 660, 661, 1050, 1738. Remains cause man to be alive, 1050. Without remains man perishes, 468. Man perishes when the way is closed up for remains, 660. The way is closed up for remains by falsities, 794. What kind of remains the antediluvians had, 560, 562, 563. Ten and tenths denote remains, 576, 1738. The tenths and remains with the Lord, 1738. Remains with the Lord were Divine and His own, by which He united the Human Essence to the Divine, 1906. Remains are good affections and truths stored up by the Lord in the interior man, 2284. What remains are, and man receives the remains of goodness from the Lord from infancy, and the remains of truth afterwards, and without remains man could not be man, 1050, 1906, 7560. Remains are stored up in the inmost parts of the natural mind; how they serve for use, and also are destroyed, *ill.* 5135. See THEFT. The procuring of remains, and regeneration by them, and the process, 5342. Man communicates by remains with the second heaven, on which subject, 5344. Remains are good affections and truths in the interiors of man stored up by the Lord, *sh.* 5897. They are what is inmost and middle, in respect to the church abstractedly from the nation, *ib.* Of procuring remains by conjunction with the angels, *ib.* end. All spiritual life is from remains, 5898. Escaping denotes deliverance from damnation by remains, *sh.* 5899. Remains are remitted into the natural mind during man's regeneration, 6156. Remains are reserved that there may be something human, for by them man communicates with heaven, 7560. The good affections and truths which are of the Lord are stored up, but not those which are of man, 7564.

REMEMBER, to. With the Lord it denotes to be merciful, 840, 1049. Remembrance when concerning the Lord denotes deliverance and preservation out of mercy, 840, 1049, 9849. It denotes also foresight, and to hear denotes providence, 3966. To remember with Himself, when it relates to Joseph, denotes the reception of faith, 5130. To remember denotes conjunction, 5169, 5229, end; it denotes what is perpetual in thought, 8885.

REMISS. See IDLE.

REMIT, to. To remit sins is to respect not from evil but from goodness, 7697. See SIN. To remit, when concerning sins, denotes not to oppose, 10,504. See EVIL.

REPAY, to, denotes to restore, 9087, 9097, 9102, and it denotes corresponding punishment, 9102.

REPENT, to, REPENTANCE. Jehovah does not repent, 587. To repent, with Jehovah, is to have compassion, *ib.* 588, 10,441. Repentance ought to be done in a free state, and not in a forced state, 8392. Repentance, what, 8389. Daily repentance, what, 8391. If man relapses after repentance his latter state becomes worse than the former, for he profanes, 8394. Confession without knowledge and acknowledgment of evils with oneself is not the confession of repentance, 8390.



REPHAIM. See NEPHILIM.

REPRESENTATION. See also CORRESPONDENCE. All things in the sense of the letter of the Word are representative and significative, 1404, 1408, 1409. In the heavens there are continual representatives of the Lord and of His kingdom, 1619. The heavens are full of representatives, 1521, 1522. Representatives in nature are from the Lord's influx, 1632, 1881. Representatives arose from things scientific of the Ancient Church, and these from the perceptions of the Most Ancient Church, 920, 1409. What is meant by a representative, and what by a representative church, 1361. In what manner the representatives of the Jewish Church appear in heaven, 1003. The law of representations; there is no reflection upon what represents, but upon what is represented, 665, 1097, 1361. The representatives in nature are conspicuous also in the world of spirits, 1807, 1808. Into what representatives lusts are turned in the other life, 954. Discourse by mere representatives, 1764. Whence the representatives which are in the Word and in rituals, of which, 2179. The laws enacted concerning servants have reference in the internal sense to things corresponding to representatives and significatives, 2567, end. In universal nature there are representatives of the Lord's kingdom, exemplified, 2758. The most ancient people had their representatives from dreams, 1977. Visions before good spirits are beautiful representations, 1971. The ideas of the angels are turned into various representatives in the world of spirits, and with man during sleep, *ib.* 1980, 1981. The representatives by which infants are introduced into intelligence, 2299. Many things in the Word owe their origin to representatives in the other life and to correspondences, 2763. Representatives and significatives were from the Most Ancient Church, in what manner, 2896. Enoch denotes those who collected representatives and their significatives, *ib.* The Word through Moses and the prophets was written by representatives and significatives, and it could not be written in another style so as to have an internal sense, by which communication might be effected of heaven with earth, 2899. The Lord spake by representatives and significatives, because from the Divinity itself, 2900. In the Ancient Church there were representatives and significatives from the Most Ancient Church, 2897. Of representations and correspondences, 2987-3003, and 3213-3227. Between things spiritual and natural there are correspondences, but those which exist in things natural are representations, 2987, 2989-2991, 3002, illustrated by the expressions of the face and the actions of the body, 2988. The things which are in the natural world exist from those which are in the spiritual world, 2989, 2999. Experience, that in thinking of the viscera the angels followed the connection through things spiritual, 2992. All things of the vegetable kingdom are from a spiritual source, and all derive their origin from the goodness and truth which are from the Lord, 2993. Man cannot know this, the reason, 2994. The man of the Most Ancient Church as to ideas could communicate with angels, because in natural things they saw celestial, 2995. Heavenly societies correspond to all things which are in the body, 2996, 2998. This may be known from the internal man flowing into the external, 2997. All things in the universe represent the Lord's kingdom, 2999, 3000, and it is illustrated by

worms, which become butterflies, 3000. There is only one life, and the recipients correspond with it, and it is received adequately by those who are in love and charity, but not adequately by those who are in things contrary, 3001. Representatives and correspondences were known to the ancients and held in estimation, 3021. All the parts of the body correspond to the Grand Man, *ib.* By representatives something of the church was presented amongst the Jews and Israelites before the Lord's coming, and they were strictly kept in rituals that the representations might exist, 3147. Angelic ideas and discourses are exhibited in representatives with spirits, 3213. There are representations given in a long series, 3214. Cities are represented when the angels hold discourse concerning doctrines, 3216. Horses are represented when the angels hold discourse concerning things intellectual, 3217. Animals of various kinds are represented when the angels converse concerning various affections good and evil, 3218. Birds are represented when the angels converse on knowledges and influx, 3219. A vision in which birds were represented obscure and deformed, also noble and beautiful, and some who were in falsity concerning influx fell down from an angelic society, *ib.* When the angels converse on those things which are of intelligence and wisdom there are represented paradises, vineyards, forests, meadows, green fields, 3220. Clouds represent things affirmative and also things negative, 3221. Good loves are represented by flames, and truths by lights, 3222. Between the two lights of heaven and of the world there are correspondences, and the things which exist in those things that are of the light of the world are representations, 3223, 3225. Man without instruction after death comes into representative perception and into the act of exhibiting representatives when he speaks, 3226. Representatives in the Word are not interrupted by the deaths of those who represent, but are continued, 3256. Of representatives in the discourse of spirits and of angels, 3342-3345. See **SPEECH**. A representation of the human mind, 3348. A representation of a crown about the head of the Lord, 3350. Divine truths from the Lord flowing into the rational mind are presented in the natural mind as an image of several things in a glass, and with the angels through heaven in the world of spirits as representations, 3368. The ancients had representatives and significatives such as are in the Word, of which, 3419. Representatives according to degrees are more perfect in the heavens, and inwardly in them are seen those things which are in a superior heaven, and so forth, 3475. Universal nature is a theatre representative of the Lord's kingdom, and this latter a theatre representative of the Lord, 3483. Representations in the other life are appearances, but alive, thus real, because from the light of heaven, which is wisdom and life; and those things which are from the light of the world are not real unless so far as they are conjoined with the things which are of the light of heaven, 3485. It matters not what may be the quality of the person who represents, as the quality of a king and the quality of a priest, 3670. See **KING** and **PRIEST**. The Most Ancient Church was in Canaan, and part of the Ancient Church, and hence came the representatives of places, wherefore Abraham was ordered to go thither, and Canaan was given to his posterity, that by and with them a representative church might be instituted, 3686. By the Jews, not-

withstanding they were idolaters, the genuine state of the church could still be represented, 4208, 4281. How much the science of representations and correspondences excels other sciences, 4280. With the posterity of Jacob there was the representative of a church, not a church, 4281. Even wicked kings and wicked priests can represent the Lord, *ib.* A representative church existed amongst the ancients, and the representative of a church existed amongst the posterity of Jacob; the former exists with those with whom there is an internal in an external, the latter with those with whom there is an external without an internal, *ill.* 4288. Internal things are what are represented, and external what represent, *ill.* 4292. And hence Jacob was called Israel, *ib.* The holy external with the Jews, when they were in worship, was miraculously elevated into heaven by the Lord out of them, not within them, 4307. The representatives of the church had goodness in them, but as to the posterity of Jacob who were in them they had no goodness, 4444. When the Jews were idolaters they represented things infernal, *ib.* The statutes, judgments, laws, enjoined to the posterity of Jacob were known in the ancient churches, 4449. When they became idolatrous the devil was worshipped, *ib.* The man of the Most Ancient Church had not externals of worship like the Ancient Church, and he could not receive them unless his internals had been closed, 4493. The knowledge of representatives has altogether perished, illustrated by rituals at the coronation of kings, 4581. The representatives of the church ceased by the coming of the Lord, *ill.* 8334. All things of nature represent, 5116. Scientifics are as it were mirrors in which the image of interior things appears, 5201. Representations are continued into subsequent ones after the death of a former one, 6302. Angelic influx is effected by representatives appearing, 6319. The ancient sophists were acquainted with representatives, exemplified, 7729, end. The festivals and Sabbaths were to be celebrated that the Jews might be in a full representative state, 7891. Wherefore on such occasions no work was done which had respect to things terrestrial and worldly, 7893. The Jews could represent holy things above all other people because they worship what is external as Divine, 8588. Representatives passed from them to simple angelic-spirits who have reference to the skin, and from these to interior angels, *ib.* Representatives had respect to holy things, and not to persons, passages cited, 9259. All things which are in the world in its three kingdoms are representative of the spiritual and celestial things of the Lord's kingdom, cited, 9280. And all things are correspondences, cited, *ib.* Representatives appear in heaven, whence, thus what and wherefore representatives are, *ill.* 9457, 9481, 9576, 9577. They appear and are seen by the eyes of spirits, how this is, 9574. There is conjunction of the Lord with man by representatives, hence the representative church, 9481. All representatives in nature have reference to the human form, *ill.* 9496. Of the correspondence of man and of all things in man with the heavens, cited, 10,030, end. With the Israelitish and Judaic nation there were representatives of the interior things of the church and of heaven, 10,149. The Word of the Lord is as it were heaven in ultimates, illustrated from representatives in the other life, 10,126. Of the successive states of man according to ages, 10,225



See AGE. The science of correspondences and representations existed amongst the Orientals, but that it was afterwards obliterated, especially in Europe, *sh.* 10,252. What representations are, illustrated by the things which appear amongst spirits, 10,276. The representatives of the Israelitish church were truths in the ultimate of order, 10,728.

RESEN. What, 1190.

RESIN. Spices, resin, and myrrh denote interior natural truths, *sh.* 4748. Resin denotes the truth of goodness, 5620. See GUM.

RESPIRATION. The respiration of those who were of the Most Ancient Church was internal, such as is that of the angels, 607, 805, 1118-1120. It was according to a state of love and faith in the Lord, 97, 1119. In process of time it became external, the internal ceasing, and thus there was discourse by expressions of speech, 608, 805, 1120. Distinct choirs were perceived, some who belonged to the voluntary respiration of the lungs and some who belonged to the spontaneous, 3351. The respiration of the popes in the consistory, of what quality, 3750. Of the Grand Man and the correspondence of the heart and lungs, 3883-3896. See also HEART and LUNGS. The alternate pulses of the heart insinuate themselves into those of the lungs, 3884. Heaven has respiration, *ib.* Respiration observed in heaven, also the pulse of the heart, 3885. Respirations and pulses are manifold, and they are as many in number as the societies there, and are according to the state of their faith and love, 3886, 3887, 3892, 3893. In heaven there are two kingdoms, the celestial and spiritual, and the celestial appertains to the province of the heart, but the spiritual to the province of the lungs, 3887. There is a flowing in of the celestial kingdom into the spiritual, as of the heart into the lungs, *ib.* The heart and lungs rule in the whole body, and mutually flow in, *ib.* 3889, 3890. The heart corresponds to the will, and respiration to the understanding, 3888. Of the correspondence of the heart with the things which are of the love, and of the lungs with the things which are of faith, 3889. Correspondence of the respiration of heaven, 3891, 3893. They are distinct, some are allotted to voluntary respiration and some to involuntary, 3893. The most ancient people had internal respiration, and they respired according to the state of love and of faith, 3892. The evil cannot respire in heaven, but are as it were suffocated, 3893. The well-disposed are inaugurated into the respiration of heaven, 3894. The persuasion of what is evil and false in the other life as it were suffocates other spirits, from experience, 3895. See PERSUASION. The respiration of the inhabitants of Mars is internal, of which, 7362. Respiration being made denotes that what was undelightful and tiresome ceased, 7411. An explanation is given of the Lord's breathing into His disciples and saying, "Receive ye the Holy Spirit;" and that breathing (or inspiration) denotes the life of faith, 9229. To respire denotes a state of the life of faith, and hence it denotes soul and spirit, 9281. What is meant by breathing into the nostrils, 96, 97. See INSPIRATION.

REST. An odour of rest denotes the perception of peace, 10,054. See PEACE.

RESURRECTION. Experience respecting the resurrection of man from the dead, 168-189, 314-319. It is a strong attraction, which is the efficacy of the Lord's mercy, 179. The Lord alone rose again with

the body, 2083. How it is with man when he is raised, and afterwards when he returns into his life, and so forth, 2119. At this day few believe in a resurrection, Preface to Gen. xvi. Man may of himself know many things concerning the state of life after death if he be willing, of which things, 3957. Some believe the soul to be mere thought, others that it becomes like a phantom, others that they shall rise again at the last judgment with the body, of whom, 4527. I conversed with them when their body was being interred; what they then said, *ib.* end. In the other life all things of the life of every one are manifested, 4633. Immediately after death all rise again and are in a body, and the body does not rise again at the last judgment, *ill.* 5078. The state of the body in the other life, its nature, 5079. Man after death appears as he was in internals, not such as he was in externals, 6495, end. Man rises again immediately after death, from experience, 6939. Man when he dies remains such as he is from his past life, 8991. An explanation of the saints who were dead being seen in the holy city (Matt. xxvii. 53), 9229. Doctrine of the resurrection, 10,591-10,597. Man can believe in God, and love God, and hence be conjoined to God and live for ever, 10,591. He has an internal which receives that faculty, which is called soul, and an external which gives it effect, which is called body, 10,592. The external body in the world is accommodated to uses there, but the external in the other life is also accommodated to uses there and does not die; this with the internal is called spirit, 10,593. The spirit appears in a human form, 10,594. He leaves his external in the world, and never resumes it, *ib.* This is resurrection, *ib.* This resurrection does not take place at the last judgment, the reason why it is so believed, *ib.* The life of man after death is the life of his love and faith; who have the life of hell, and who the life of heaven, 10,596. Man lives after death, confirmed by the Word, 10,597. Man immediately after death lives as a man, although it is not so believed on our earth, by reason that men think sensually that their bodies alone live; nevertheless in a state of removal from doctrine concerning the last judgment they believe that they shall live immediately after death, variously illustrated, 10,758. Man after death is led into heaven slowly or quickly, two examples, 317-319.

RETALIATION. Whence the law of retaliation, 1011. Evil has with it punishment, and goodness has recompense in the other life, thus there is a law of retaliation, *ill.* 8214, and *sh.* 8223, 8226. Goodness is conjoined with its recompense, and evil with its punishment, illustrated from the law of order, of which, 9049. The Lord's words are explained concerning an eye for an eye, a tooth for a tooth, and giving a cloak to him who wishes to have a coat, *ib.*

RETURN, *ro.* It denotes to reflect, 4894, 6518.

REU. What, 1347.

REUBEN. They who separate faith from charity cast themselves into falsities and evils, and this was represented by Cain and Abel, by Ham and Canaan, by Reuben and by the Egyptians, in their first-born being slain, 3325. Reuben denotes faith in the understanding, or doctrine, which is the first of regeneration, and in the aggregate it denotes the truth of doctrine by which it is possible to arrive at the goodness of life, 3861, 3866. He represented faith separate from

charity, 3870. Reuben in the opposite sense denotes faith separate and also profaned, *sh.* 4601. He also denotes the goodness of faith, *sh.* 4605. He denotes confession of the faith of the Church in general, 4731, 4734, 4761. The two sons of Reuben denote the doctrine of truth and the doctrine of goodness, 5542. Reuben's birthright was taken away, 6346-6350.

REUEL. The father-in-law of Moses denotes the goodness of the church, where they are who are in the truth of simple goodness, 6778, 6782. See also JETHRO.

REVELATION. There is revelation from perception, which the angels and men of the Most Ancient Church had, and revelation from discourse with angels, by whom the Lord spake, which the prophets had in the Jewish church, 5121. Of variety of revelations in four successive churches, of which, 10,355. See CHURCH.

REVENGE. Of the hells of those who have passed their time in exercising revenge and hatred, 815. See HELL and HATRED.

REWARD, HIRE, or RECOMPENSE. See also MERIT. It is a medium of conjunction, and he who is in the affection of goodness does not think of reward, *ill.* 3818. The reward from which Issachar was named in the supreme sense denotes the Divine goodness of truth and truth of goodness, in the internal sense celestial conjugal love, and in the external sense mutual love, 3956. The reward spoken of in the Word is the affection of charity, *ib.* Reward denotes what is from self and the selfhood, 3996, 3999. It denotes what is delightful and blessed in well-doing, 6388. The angels communicate their good affections to others, so that they are willing to give everything, and then there is an influx of more with increase, but it is instantly dissipated if they think of recompense, 6478, 9174. They who do good for the sake of reward in heaven in the other life love themselves and not the neighbour, 8002. See MERIT. Reward or gain ought to be in the last place, and not in the first, and then it is well, 9180, *ill.* also 9184.

RIB denotes the selfhood, which is dear, 147-149. See SIDES.

RICHERS. See WEALTH. Pleasures, power, and riches are no hindrance to admission into heaven if they are not regarded as ends, 945, 1877. The rich without charity dwell at first in palaces, next in meaner habitations, at length they ask alms, and give forth an exhalation like that of fetid teeth, 1631. What wealth and riches are in the internal sense, 1694. They are good affections and truths, and in the opposite sense evils and falsities, *ib.* Riches, pleasures, and the delights of life are not opposite to spiritual life, 3425. So much as riches have in them of spiritual goodness so far they are good affections manifested, 3951. Spiritual goodness may be in the delight of riches, like the pleasures of eating, that there may be a sound mind in a sound body, *ib.* Riches ought not to be procured for the sake of themselves, but are to be regarded for an end, that the possessor may thence be in a state of doing good, 6933-6938. If eminence and opulence are regarded as means they are then good, 7820. Riches, wealth, treasures, denote truths and good affections and the knowledges thereof, *ill.* and *sh.* 10,227.

RIDER. See HORSE and HORSEMAN.

RIGHT denotes truth, 5434, 5437. Rightly denotes according to truth, 7740.



**RIGHT HAND.** The good are at the Lord's right hand, the evil at His left, 1276. So about man and angel, 1274, 1276. What is meant by the right hand and the left, 1582, 7518. To sit at the right hand denotes a state of power, 3387, 4592, 4933. To be at the right hand denotes to be in the first place, and that at the left denotes to be in the second, 6267, 6269, 6271. On this side one, and on that side one, denotes to the right hand and to the left, and thus on all sides, *ill.* 8613. The right hand denotes goodness from celestial love, and the left goodness from spiritual love, *ill.* 9511, 9556. The things of the right side pertaining to man have reference to goodness, from which truth is derived; and the things of the left have reference to truth, which is from goodness, 9604, end, 9736. By the conjunction of both is signified the marriage of goodness and truth, 9495. The right hand denotes power, and the right hand of Jehovah the Divine power of the Lord, *sh.* 10,019. The right hand denotes goodness, from which truth is derived, and in the opposite sense evil, from which falsity is derived, *sh.* 10,061.

**RIVER.** The river of the garden of Eden denotes wisdom, 108, 109. Waters and rivers are described where gardens and plantations are, because gardens signify those things which are of wisdom, 2702. See **WATERS** and **FOUNTAIN**. Rivers denote intelligence, 3051. The river of Egypt denotes the extension of things spiritual, and the river Phrath or Euphrates denotes the extension of things celestial, 1866. Great rivers were the last and first boundaries of the land of Canaan, 4116. The ultimates of the land of Canaan were representative of ultimate things in the Lord's kingdom, 4240. A river is a boundary, 5196, 5197. The Nile, the river of Egypt, denotes things sensual, subject to the intellectual part, 5196. The river of Egypt denotes the falsity, *sh.* 6693.

**ROAST**, to, with fire denotes the goodness which is from love, 7852.

**ROBBER.** Robbers and pirates are delighted with stinking urinous substances, 820. Of Jew robbers in the wilderness, 940, 941.

**ROBE** denotes Divine truth in the internal form in the spiritual kingdom, 9825. Robe in general denotes the spiritual kingdom, *sh.* *ib.* Robe with the ephod denotes the spiritual kingdom, and waistcoat, because separated from them by a girdle, denotes what is spiritual from what is celestial; the like is signified by the vail in the tent, and by the neck in man, *ill.* 10,005.

**ROCK.** See **STONE**. Rock denotes the Lord as to faith, thus it denotes faith from the Lord, Preface to Gen. xxii., and 8581, 10,580. In the other life they are upon rocks who are in goodness from faith, 10,438. The cleft of a rock denotes what is obscure and false in faith, 10,581. See **PETER**.

**ROOF** denotes what is inmost, similar to the head, *sh.* 10,184.

**ROPE** or **CORD**. Ropes denote things that conjoin, 9777. They denote conjunction, 9854. They denote indissoluble conjunction, 9880.

**ROUND** is predicated of goodness, 8458.

**ROUND ABOUT, CIRCUIT.** Round about and borders denote those things which are most distant from the midst, or from goodness and truth, 2973. What is meant by going about the city Jericho, and its walls thereby falling, *ib.*

RUBY, TOPAZ, CARBUNCLE. They denote the love of celestial goodness, or the internal goodness of the inmost heaven, 9865.

RULE, to, or HAVE DOMINION. The ruling principle with man. See UNIVERSAL RULE, also To REIGN.

RULE, to, RULE or GOVERNMENT. See THE LOVE OF SELF, OR SELF-LOVE. There are two kinds of rule, one derived from love towards the neighbour, the other from the love of self, 10,814. All things good and happy flow from government derived from love towards the neighbour, 10,160, 10,814. And all things evil and unhappy flow forth from government grounded in the love of self, 10,038. In heaven none are willing to have rule, but all to minister, and what it is to govern from love towards the neighbour, 5732. When the loves of self and of the world began to reign men were compelled to subject themselves to governments that they might be safe, 7364, 10,160, 10,814. See NATIONS and FAMILIES. Of those who excite enmities and hatreds that they may have rule, 5718. The most ancient people dwelt under themselves, distinguished into nations, families, and houses, and they were unacquainted with governments because not in the love of self and of the world; of the state of the happiness of their life, 10,160.

RUN TO, to. To run to meet denotes agreement, 3806. To run to him denotes influx, 4235. To run to, to run to meet, to go to meet, to go forth to meet, to stand to meet, signify things agreeing together according to the series of things in the inmost sense, as opposition, conjunction, influx, command, application, manifestation, 3806, 4235, 6903, 7042, 7054, 7099, 7158, 7159, 7308, 8662.

## S.

SABBATH. The celestial man is the Sabbath, and the spiritual man the sixth day in respect to the Sabbath, 84-88. The spiritual man is the sixth day, and what is the evening of the Sabbath, *ib.* Feasts and Sabbaths were to be celebrated, and then they were in a full representative state, 7891. Wherefore they were then to do no work, that is, they were not to look to things terrestrial and worldly, wherefore, 7892. The rest of the Sabbath-day is representative of a state of peace in which conjunction is effected, 8494. The Sabbath in the supreme sense represented the union of the Divinity and the Divine Humanity in the Lord; in the respective sense the conjunction of the Divine Humanity of the Lord with the human race; in the inmost sense the conjunction of goodness and truth, thus the heavenly marriage or heaven, *sh.* 8495. Labour on the Sabbath-day represented what is from the selfhood, *sh. ib.* It is the Sabbath when goodness is conjoined to truth, and this is effected when man is led by goodness from the Lord, 8510. Rest on the Sabbath represented the rest of the Lord, because He then leads by goodness; labour and six days of labour represented the labour which precedes, *ib.* The six days which precede the Sabbath denote combats and the necessary things of life which precede and prepare for heavenly marriage, 8888. Rest on the Sabbath-day has place when man is in goodness, thus in heaven,

8890, 8893. The Sabbath and seventh day denotes another state when man is in goodness and is led of the Lord; he is in heaven and in the tranquillity of peace, briefly *sh.*, 9274. The six days which precede denote states of truth when there are combats, and the seventh denotes a state of goodness when there is peace and rest, 9131. Sabbath in the supreme sense denotes the union of the Divinity itself and of the Divine Humanity of the Lord, in the respective sense the conjunction of the Lord with heaven, also of heaven with the church, and in general the conjunction of goodness and truth, 10,356. A sign between Jehovah and the sons of Israel, when it relates to the Sabbath, denotes the principal thing by which they who are of the church are known in the heavens, 10,357. The six days of labour before the Sabbath denote states of combat before man is of the church or enters heaven, thus when he is in goodness and is led of the Lord, 10,360; in the supreme sense it denotes when the Lord was in the world and fought with the hells, before He united the Humanity to the Divinity, and that then there was rest when there was union, *ib.* The Lord when He was in combats was Divine Truth, as likewise man is when in combats, and that he has rest when in goodness, *ib.* By works of the Sabbath-day is signified to be led of self and by man's own loves, and not by the Lord, *sh. ib.* 10,362, 10,365. Sabbath in the supreme sense denotes the Humanity of the Lord made Divine, and why; and that Sabbath or rest denotes when the Lord united the Divinity itself to the Humanity, when He had rest, and the heavens, and also men on the earths, had peace and salvation, *ill.* 10,367, 10,374. Man has thence salvation, *ill.* 10,370. A sign when it relates to the Sabbath denotes what distinguishes those who are of the church from those who are not of the church, 10,372. Six days of labour denote the states when man is in truths and in combats, cited, 10,667. Sabbath denotes when man is in goodness and then in heaven, 10,668. By Sabbath was represented the union of the Humanity and of the Divinity itself in the Lord, and the conjunction of goodness and of truth with man from the Lord, 10,730. By Sabbath is signified peace in the heavens and on earth, which is effected by that union and conjunction, *ib.*

**SACK or SACKCLOTH.** Putting sackcloth on the loins was representative of mourning on account of goodness destroyed, *sh.* 4779. It is representative (of a receptacle) in the natural mind, 5489, 5494, 5531. In a wallet denotes in the entrance of the exterior natural mind, 5497, 5649. What sack further signifies in the Word. See 5489, 5494, 5497, 5531.

**SACRAMENT OF THE SUPPER.** See SUPPER.

**SACRIFICE.** Burnt-offerings and sacrifices were representative of internal worship, 922. Burnt-offerings were representative of worship in general, 923. The beasts in the sacrifices represented things celestial and spiritual, 922, 1823. Sacrifices were not commanded, but charity and faith, 922, 1241. The Hebrew nation was distinguished from others by sacrifices, and therefore they were hated by the Egyptians, 1343. A sight of the quality of those who were of the Ancient Church when sacrifices were instituted, 1128. Sacrifices signified various kinds of celestial and spiritual things, 2180. All the sacrifices were called bread, 2165. What is signified by the sacrifices



which were eaten, 2187. The Most Ancient and the Ancient Church knew nothing of sacrifices, but the Hebrews instituted them, and they were derived thence to the posterity of Jacob; also the chief of their worship consisted in sacrifices even before they were commanded, thus they were permitted, 2180. Sanctifications were effected by burnt-offerings, 2776, and presenting a burnt-offering denotes sanctification, *ib.* 2805. To cut the wood of a burnt-offering denotes the merit of justice, 2784, 2812. Burnt-offerings and sacrifices signified various kinds of celestial and spiritual things, also those who were to be sanctified, 2805, 2807, 2830, 3519. That it was known to the ancients that the Lord would come into the world and be made a burnt-offering or sacrifice is manifest from their sacrificing their sons, 2818. Sacrifices were permitted to the descendants of Jacob lest they should immolate their sons, *ib.* A ram of sacrifice signified what is Divine-spiritual, and thus the spiritual of the human race, *sh.* 2830. Burnt-offerings and sacrifices signified the Divine things in the Lord, hence also the celestial things belonging to man, the things which are from the Lord, 2805, 2807, 2830. Sacrifices denote all worship in general, 6905. To sacrifice to Jehovah, when concerning the first-born, denotes to ascribe to the Lord, in like manner as to sanctify and to make to pass, 8074, 8088. Burnt-offerings denote worship grounded in goodness from love, and sacrifices worship grounded in truth from faith, 8680. Eating together of the things sanctified signified appropriation of goodness and consociation by love, 8682. Burnt-offerings and sacrifices denoted worship in general and specifically according to the state of the spiritual life of every one, 8936. Sacrifices denoted expiations from sins, briefly *sh.*, 9939. Sacrifices and burnt-offerings of bullocks or he-calves denote purification from evils and falsities which are in the natural man, 9990. The purifications of the internal and external man were represented by sacrifices and by burnt-offerings of various animals, *ib.* The purification of the spiritual or interior man was represented by sacrifices and burnt-offerings of rams, 9991. Sacrifices signify purification from evils and falsities, and the implantation of truth and goodness, and their conjunction, *ill.* 10,022. What is signified by placing the hand on the head of the beast which was sacrificed, 10,023. See HAND. Representative worship with the Israelitish nation consisted chiefly in sacrifices and burnt-offerings, and these in general signified the regeneration of man by the truths of faith and the good affections of love from the Lord, and in the supreme sense the glorification of the humanity of the Lord. The all of worship was represented by sacrifices and burnt-offerings according to its various things, thus with all variety, 10,042; and that on this account various kinds of animals were commanded, of which animals according to their classes, *ib.* Sacrifices signified purification from evils and falsities and the implantation of truth, but burnt-offerings the conjunction of truth and goodness in the Lord, and in the representative sense with the man who is being regenerated, 10,053. In burnt-offerings inferior or exterior things were disposed in order under superior things, and how, 10,051. The burnt-offerings of inaugurations signified the glorification of the Lord, of which, 10,053. Such things as relate to sacrifices and burnt-offerings contain the all of heaven, *ill.* 10,057. By representatives in sacrifices

and burnt-offerings is expounded the process of the regeneration of man, and in the supreme sense the process of the glorification of the humanity of the Lord, *ib.* The reason why not only flesh was sacrificed, but also meat-offerings, which were bread and cakes, was, because sacrifices were not accepted in heaven, but bread, therefore both were used, 10,079. Flesh specifically signified spiritual goodness, bread celestial goodness, *ib.* end. Eucharistic sacrifices denote those things which are from freedom, 10,097. What was left of the sacrifices till morning denotes what was not conjoined to goodness, 10,114. By not eating what was left of the sacrifices till the morning is signified that it ought not to be conjoined to the selfhood, 10,115. It denotes profanation, 10,117.

SAD. From those who are in the province of the stomach comes what is sad and melancholy, and likewise from the covetous there, of whom, 6202.

SALEM. It denotes a state of peace and tranquillity, 1726. It denotes the tranquillity of peace, 4393.

SALT. What salt is and the sea of salt; they signify the base things of falsities, 1666. Salt in the good sense denotes the affection of truth, and in the opposite sense it denotes the vastation of truth and of its affections, 2455, 9207, end. Salt denotes truth desiring goodness and their principle of conjunction, *sh.* 9207, 10,300. An explanation of the Lord's words in Matt. v. 13, 14, and in Mark ix. 49, 50: "Ye are the salt of the earth, have salt in yourselves," 9207.

SAMSON. Whence he had strength on account of his hair, 3301. See NAZARITE and HAIR.

SAND. The seashore denotes knowledges, 2850. It denotes what is false, 6762. It denotes scientific truths, *sh. ib.*

SAPPHIRE. Sapphire work denotes what is translucent from internal truth and all things from the Lord, *sh.* 9407. A chrysoprase and a sapphire and a diamond denote the love of celestial goodness, which is the internal goodness of the internal heaven, *ill.* 9868. Sapphire in a general sense denotes the external of the celestial kingdom, *sh.* 9873.

SAPPHIRE, DIAMOND. Chrysoprase, sapphire, and diamond denote the celestial love of truth, or the external goodness of the internal heaven, explained, 9868.

SARAI. She denotes truth adjoined to goodness, 1468. She denotes the intellect adjoined to goodness, 1901. Sarai was called Sarah that she might represent the Divine Intellect by the adjunction of the *h* in the name of Jehovah, 2063. Sarah represents the truth, and Abraham the good of the Lord in that state, 2172, 2173, 2198. Sarah the wife denotes spiritual truth adjoined to celestial goodness, 2507. Sarah denotes the truth of goodness or the Divine Intellect, 2063, 2065.

SATIATE, *ro.* To satiate to satiety denotes as much as they will, in this case concerning evil, 8410; and when concerning goodness it denotes as much as they can receive, 8432.

SATURN. Of the spirits and inhabitants of the planet Saturn, 8947-8957. They appear in front at a distance, 8947; they appear small, why, 8948. They worship the Lord, and He occasionally

appears to them, 8949. They appear desirous to kill themselves with knives when any attempt to seduce them, what, 8950. The belt appears to them as a snowy lucid substance in the heavens, 8952. They have reference to the middle between the spiritual and natural sense, 8953. They live two together with their children, thus in families, 8954. They make little account of the body, and cast it away after death, 8955. Their diet consists of fruits and pulse; their clothing is light because they have a thick skin, 8956. The spirits of Saturn are surprised that the spirits of our earth should inquire what god they worship, 9105. They acknowledge the Lord as the only God, *ib.* The spirits of Mercury come to them and extract what they know, 9106. The collision between the internal or spiritual man, and the external or natural separate from the internal, by the spirits of Saturn and the spirits of our earth, 9107-9110.

SAY, to. What is meant by "Jehovah said to Abram," 1602. "Jehovah said" signifies perception, 1791, 1819, 1822. To say denotes to perceive, 1898, 1919, 2080, 2515, 2552, 2806. A new perception is signified by God saying, 2061, 2338, 2260. To say and to speak, what, 2619. When mention is made of saying and of speaking the former denotes to perceive, the latter to think, *ib.* To speak denotes to think, 2271, 2287. To speak also denotes influx, 2951. To speak denotes to will, 3027. To say denotes to communicate, 3060, 4131, 6228. To perceive and to think, more manifestly, 3395. To speak saying denotes to persuade, 4478. To say saying denotes exhortation, 5012. To say when it is predicated of the Lord denotes to foresee, 5361. It denotes to perceive, 5687. To say in respect to the recipient denotes perception, but in respect to the speaker it denotes influx, 5743, 8660. To speak the word denotes influx, and thence reception, 5797. To say denotes to give the faculty of perception, 5877. It denotes influx when from the internal, 6152, 6291. It denotes communication, 6228. It denotes reply grounded in perception from the interior, 6251. To say when it is spoken of as addressed to the internal denotes elevation, 6262. It denotes influx, 6291. To speak to the heart denotes confidence, 6578. "Jehovah said to them" denotes instruction, 6879, 6881, 6883, 6891. "God said" denotes foresight, 6945. It also denotes providence, 6951. To speak denotes predication, 6999, 7063. "Jehovah said" denotes enlightenment, and confirmation in those who are enlightened, 7019. To say denotes exhortation, 7033, 7090; it denotes command, 7036; it denotes exhortation, 7098, 8178; it denotes thought, 7094; it denotes reply, 7103, 7394. It denotes of the will, 7107, and signifies various things, *ib.* "Jehovah said" denotes instruction, 7186. God speaking denotes what is new, but the continuation of what goes before, 7191. It denotes exhortation, *ib.* To speak denotes exhortation, 7215. "Jehovah spake" denotes instruction anew, 7226. To speak denotes admonition, 7216, 7220, 7237, 7243. Jehovah speaking denotes command, 7240. It denotes influx, 7270. It denotes instruction, 7241. To say denotes thought, 7244. He said denotes influx and communication, 7291, 7381. To say denotes instruction, 7304, 7380, 7517. To say denotes command, 7310. It denotes information, 7769, 7793, 7825. "As Jehovah spake" denotes according to pro-



mise in the Word, 7933. To say denotes thought, 7937. To speak denotes will, 7959. To speak and to say denotes instruction, 8041. "God said" denotes foresight, 8095. To say, and "Jehovah speaking said," denotes instruction, 8127. To speak denotes influx, 8128. He said denotes influx, 8221, 8262. To say when from truth in respect to goodness denotes what is reciprocal pertaining to reply, 8691. "Jehovah spake to Moses" denotes illustration by the Word from the Lord, 10,215. "Jehovah spake to Moses saying" denotes what is perceptive of enlightenment by the Word from the Lord, 10,234, and also something revealed anew, *ib.* To speak and to say when concerning Jehovah denotes instruction, 10,277. It denotes enlightenment and perception, 10,290. Jehovah said to Moses denotes enlightenment and perception by the Word from the Lord, *ill. ib.* Moses spake to the sons of Israel denotes the information of those who belong to the church by the Word, 10,355. To say denotes exhortation, 10,398, 10,471. To say denotes what is concluded, 10,602.

SCALE. Scaly skin, 5556. See SKIN.

SCANDAL. See OFFENCE.

SCEPTRE denotes the power of truth from good, 4876.

SCHADDAI. He was the God of Abraham, and by him the Lord was first represented before Abraham, 1992. Schaddai was the God of temptations, who afterwards was a benefactor, *ib.* Schaddai denotes temptations, 3667, and he was God in the house of Abraham, of Isaac, and of Jacob, *ib.* He denotes temptation and succeeding comfort, 4572. God Schaddai denotes temptations, and also consolation after temptation, 5628, and he was the God of the family of Terah, thus of Abraham and of Jacob, *ib.* God Schaddai denotes also what is Divine, 6228.

SCHAVEH. What is meant by the valley of Schaveh, 1723.

SCIENCE. See DOCTRINE, INTELLIGENCE, WISDOM, PHILOSOPHY, PRINCIPLE, WORD, RATIONAL. The Lord was instructed like another man, 1457, 1461. It is not forbidden to learn the sciences, and by them to confirm the truths of faith, 129. But how wild they are who desire to grow wise in the mysteries of faith from things of sense and the sciences, 128-130. What is the use of scientifics, 1487. Scientifics are for the purpose of serving the internal man, 1486. There are two states of man, one from infancy to childhood, the other when he is imbued with knowledges, of which, 1548. The order of influx respecting instruction from scientifics, which are met by things spiritual and celestial, 1495. By knowledges the external man is conjoined to the internal, which knowledges are implanted in the celestial things of infancy, 1450, 1451, 1453, 1616. By scientifics and knowledges a way is opened to the internal man, 1563. They who are elevated into heaven are imbued with knowledges, 1802. The process of the regeneration of man by knowledges and intellectual truths, 1555. Wisdom, intelligence, science, are sons of charity, 1226. It is one thing to know, another to acknowledge, and another to have faith, 896. Scientifics are not truths themselves, but the vessels of truth, 1469, 1496. Vain scientifics are to be destroyed, 1487, 1489, 1492, 1499, 1500. Vain scientifics, which respect worldly ends, draw man outwards, 1563. Scientifics of no use extend themselves to lusts,

1600. They who reason concerning faith perceive but little, 1385. By things scientific and philosophical no one can comprehend spiritual things, 233. The quality of those who reason concerning things Divine, that they are intoxicated, 1072. From reasoning and scientifics come evil and falsity, 232, 233. They who reason about the things of faith are in doubt and know nothing, 215. Of those who reason about spirit from things sensual, scientific, and philosophical, 196. They who reasoned from things sensual and scientific were called serpents, 195. Worship grounded in reasonings, 1195. They who reason have little perception, 233, 1385. Intellectual, rational, and scientific are distinct, 1904. Languages and sciences are of no avail after death, but the things which man has learnt and imbibed by them, 2480. What the affection of rational truth is and of scientific truth, 2503. The affection of sciences and knowledges excels all other affections, 1909. The rational is not born of scientifics, but of the affections of the sciences, 1895. See RATIONAL. How the rational is born by influx into the affection of sciences, 1700. From the Lord there is influx through the internal rational mind, and thence into the scientific, 1940. The rational mind first conceived makes light of the intellectual in proportion as man reasons from scientifics, 1911. The rational mind from things scientific and sensual cannot comprehend Divine truths, exemplified, 2196, 2203, 2209. The knowledges of faith are of no avail unless they have charity, because the former respect the latter as an end, 2049, 2116. Truths rational and scientific are like a veil and clothing to spiritual truths, 2576. To look behind and to return back denotes from the doctrines of faith, 2454. It is allowed those who are in an affirmative state concerning Divine truths to enter into things rational and scientific as to the doctrines of faith, but not those who are in a negative state, 2568, 2588. How great a desire spirits have to know, which is their food, and how much they are tormented when they are deprived of the power of knowing what others know, 1973. The arcana of faith are scientifically expounded, because men say they would believe if they knew it to be so, but they who are in faith have no need of such expositions, 2094. To know when predicated of the Lord signifies to be united, 2826. Scientifics, or the things which belong to the exterior memory, are most perplexed and shady, 2831. He who does not believe except from scientifics believes nothing, 2832. Scientifics are for the natural man, and are things of service, 3019, 3020. See NATURAL. The scientific is a vessel of truth, and truth is a vessel of goodness, 3068. By influx truths from the natural man are called forth, elevated, and implanted in the goodness of the rational mind, and how, 3085, 3086. All subordination, application, and submission must be from the first principle of life that there may be conjunction, 3091. Scientifics are the truths of the natural man, 3293. A knowing man is predicated of the affection of truth, 3309. The truths of the natural man are sensual scientifics, and then they succeed in order, 3309, 3310, end. Doctrines are founded on scientific truths, and otherwise no idea of doctrines can be had, 3310, end. In the learned world it is debated whether a thing is and whether it is so, 3428. There are knowledges of external truth which admit things Divine, and there are those which do not admit, 3665. See TRUTH. What is to be understood by the learned shining as stars, 3820. They

who reason whether a thing is, and whether it is so, are in obscurity, and are ignorant of innumerable things, and do not see the first threshold of wisdom, *ill.* 3833. Man may know various things from himself respecting the state of life after death, of which, 3957. Knowledges respecting spiritual goodness are at this day wanting, and therefore what is said concerning them cannot be comprehended, because influx is into the knowledges belonging to man, 4136. Scientifics are the means of growing wise, also the means of becoming insane, or by scientifics rationality is cultivated, and is likewise destroyed, 4156. They who are in evil can reason about truth and goodness and yet be in no enlightenment, because in light from a false lumen, *ib.* It is not the part of a wise man to confirm a tenet, but to see clearly whether it is true, 4741. In consulting scientifics respecting Divine truths they who are in an affirmative state are confirmed; they who are in a negative state are rendered more unsettled, till at length they believe nothing, *ill.* 4760. The learned believe less than the simple, because they are in a negative state, and thus that they deprive themselves of interior sight, *ib.* The doctrines of the Ancient Church were doctrines of charity, and their knowledges and scientifics consisted in knowing what the rituals of the church, with other things in the world, represented and signified, 4844. The scientifics of the ancients had relation to correspondences, representations, and significations, *ill.* 4749, 4964, 4965. There are scientifics at this day of no use, 4966. The interiors of scientifics are applications to things celestial, 4965. Every scientific is in the natural man, 4967. Scientifics are as it were mirrors in which an image of interior things appears, 5201. The things which are in the exterior memory are scientifics, and those which are in the interior memory are truths; the former are in the light of the world, the latter in the light of heaven, 5212. What the scientifics are to which the things of faith and charity can be applied, 5213. The knowledges of goodness are truths, but they do not become truths until they are acknowledged in the understanding and will, 5276. See *TO KNOW*. When the natural mind of man is being regenerated all things are brought together into the scientifics there because these are the ultimates of order, 5373. The scientific is the receptacle of goodness, *ill.* 5489. Every truth of the church has with it ideas derived from scientifics, and in the other life this is wont to be shown, 5510. They who reason from sensual things, and are in inverted order, reason more acutely and cunningly than others, 5700. Sensual things, scientifics, and truths are distinct from each other, *ill.* 5774. When conjunction of truth with good is effected in man incongruous and opposing scientifics are rejected to the side, 5871. Scientifics are ultimates, 5874, and from them truths are extracted, and as it were sublimated, 5871, 5874. The scientifics and truths with man are disposed in bundles and conjoined according to the loves by which they were introduced, 5881. The scientifics which are not acknowledged are rejected to the ultimates, thus they are the lowest things, 5886, 5889. Scientifics are the first things for man to learn who is about to be regenerated, because by them truths are polished, and at length they are formed as a plane into which truths terminate, 5901. There are scientifics of things earthly, corporeal, and worldly, which are lowest; of things relating to civil life, which are a



little more interior ; of things which relate to moral life, which are still more interior ; and of things relating to matters of the church, which are more interior than the rest, 5934. The scientifics of the church were the representatives and significatives of rituals, also classifications of neighbour, 6004. Interior truths are collected into scientifics, and must be together there that interior things may agree with exterior, for several reasons, of which, *ib. ill.* 6022, 6071, 6077. Unless truths are insinuated into scientifics the conjunction of the internal man cannot be affected, 6052. The beginning of conjunction is to be derived from the truths of faith, not from scientifics ; if from these, man is brought into false and negative states, 6047. Commencement is to be made from the doctrines of the church, next the Word is to be searched whether the doctrines be true ; otherwise it would come to pass that truth would be truth merely from a man's native soil, then it is allowed to confirm them by scientifics, *ib.* Scientifics are what the internal sight looks at, as the external sight looks at earthly objects ; in the midst are those which delight and are agreeable, and those which are at the sides are obscure, 6068, 6081. Truths and scientifics are distinct from each other, 6077. Scientifics are in loves, illustrated by the case of brutes, 6323 ; and man would be born into all wisdom if he were in charity to his neighbour and in love to the Lord, thus if he was according to his order, *ib.* Of those who, in thinking of the truths of faith, do not elevate the thoughts beyond scientifics, 6383, 6384. The man of the spiritual church in the other life is infested by scientifics and falsities, and thus he is purified so that he may be elevated into heaven, 6639. Sensual things are the first plane, then scientifics, on these things intellectual, also the truth and goodness of faith, 6751. Scientific truth of the church is the Word in the sense of the letter, also the significatives and the representatives with the Jews, 6832. To know denotes providence, 6853, 6906. Scientifics with the evil are evil and false, and the same with the good are good and true, *ill.* 6917. Scientifics are the vessels of goodness and truth, 7770. What is meant by the scientific being entire, 8005. Interior things flow in into scientifics, *ib.* Scientifics in things spiritual are as bones in the body, *ib.* Some have placed wisdom in terms and scientifics, and that scientifics blind, 8628. They are means of growing wise and means of becoming insane, *ill. ib.* Exemplified by a learned person who had understood nothing of spiritual life, 8629. The intellect calls forth nothing else from the scientifics of memory but what favours the loves and pre-conceived principles, 9394. Scientifics of the memory compared to muscles, *ib.* Scientifics are things of memory for the natural man ; by scientifics the internal man is opened ; they are the means of growing wise and of becoming insane ; they are the vessels of truths, and truths the vessels of good, and they become such vessels when they become of the life ; he who is in goodness may be elevated above scientifics and above sensual things ; man carries with him scientifics into the other life, but that they are quiescent, cited, 9922, end. Scientifics are of the external man serviceable to the internal, and when they pass to things internal they become truths of faith and good affections of charity, 9918. Worship is from the interior scientifics of the church, which are doctrines, 9921. Scientifics also are knowledges, but such as belong

to truth and goodness spiritual and celestial, 9945. What is sensual is not to be brought into the things of heaven, because contrary to order, 10,236. Scientifics are things ministering, 10,272. What is meant by wisdom, intelligence, science, and work, and they follow in order with the good, 10,331. But that with the evil there is no science in the genuine sense, *ib.*

SCRIPTURE, SACRED. See the WORD.

SCULL. Pains are felt in various places, which exist from falsities derived from lusts, 5563.

SEA. See also WATER and RIVER. Waters denote knowledges and scientifics; the sea their gathering together, 27, 28. Those look at a tumultuous sea who are desirous to magnify themselves by any means right or wrong, 953. What is signified by the sea, the sun, the moon, the stars, nations, where the Lord speaks of the last judgment, 2120. The sand of the seashore denotes scientifics, 2850. To cut through the sea denotes to dissipate falsities, 8184. See also SUPH. The brazen sea of Solomon explained, 10,235. See LAVER. The sea denotes a collection of scientifics from which reasoning is formed concerning truths, and also the natural and sensual minds which contain them, 9755.

SEAL, A, denotes a ticket of consent, 4874.

SEBA. What is meant by Seba and Sheba, 1171.

SECHEM. What, 1440, 1441. The city of Sechem denotes the interior truths of faith, 4393. Hamor, the father of Sechem, denotes the origin of interior truth from a Divine stock, 4399. Sechem denotes interior truth, thus the first dawn of light, 4430. Sechem was called of old Shalem, afterwards Shechem, from Shechem the son of Hamor, afterwards Sichar, *sh. ib.* It denotes truth from an ancient Divine stock, 4454. Hamor denotes life, and Shechem doctrine, 4472, 4473. Hamor and Shechem were slain because they accepted external things, 4493. Shechem denotes the first rudiments of doctrine, or the general things of doctrines, 4707, 4709, 4716.

SEDUCE, to, denotes what is contrary to order, 3529.

SEE, to, SIGHT, VISION. To see denotes to acknowledge and to have faith, 897. To see denotes to perceive and to be illuminated, 1584. What is meant by seeing in respect to the Lord, 626, 1054, 1584. What it is to see internal things from external, 1806, 1807. To see denotes to perceive and to understand, 2150, 2325, also to have the faith of charity, 2325. To look before denotes to think, 2245. What is meant by looking behind her and returning back as concerning Lot's wife, 2454. To see denotes to understand, but in a sense more interior to have faith, and in the supreme sense to foresee and provide, 2807. What is meant by foreseeing and providing, 2837, 2839, 3686, 3869. To see denotes to think, 3679. To see denotes to perceive, 3764. To see denotes to acknowledge, 3746. To see denotes foresight and providence, 2854. To see in the supreme sense denotes foresight, in the inmost sense faith from the Lord, in the interior sense understanding, and in the exterior, sight, 3863. To see denotes faith in the understanding, and to hear faith in the will, *sh.* 3869. See also EYE. To look at, or take a view of, when predicated of the Lord, denotes presence, 4198. Of the correspondence with the sight of the eye and with light, from experience, 4403-4421.

**See Light.** Of the correspondence of the sight of the eye with the understanding and with truth, &c. What is meant by God being seen when concerning the Lord, 4367. The things which are in the other life were seen by the eyes of my spirit, and not of the body, 4722, 5077. To see from afar denotes perception remotely, 4723. The sense of sight with man has life from the intellect, because this was from the light of heaven, 5414. To see, when it is active to do, denotes to look forward, 5784. To see denotes perception of the things of faith, 1498. To see denotes to be surprised, because interior sights or thoughts in the other life originate, 36, 3973. See also **Eye.** How did the sight in which appears from objects seen through a microscope, 4614. God seeing them denotes to gift with faith, 6893. To turn aside and see denotes to reflect, 6836, 6839. To see, when concerning the Lord, denotes mercy, 6831. God seeing to me denotes presence, 6894. Jehovah seeing and judging denotes Divine disposition, 7168. To look at anything denotes thought and reflection, 7141. Not to be able to see denotes observation, 7443. To look back when it is said of truth denotes privation of perception, 7556. To look at or behold denotes remembrance, 8688. To see from the people denotes to choose, 8702. Of sight from the interior, they see from the interior who are in faith and charity, because they see from the Lord, but not they who are in evil and falsity, of whom, 31, 3123. To see God denotes the presence of the Lord in the Word, 7406, 7411. Communication, translation, and reception are effected by the truth, and signify a kind of work, &c. 10, 1781. To see denotes application, 16, 436. To see when concerning Jehovah denotes providence and foresight, 16, 438. To see denotes perception, understanding, faith, will, 16, 786, and also acknowledgment, &c. To see God denotes the presence of the Lord in the Word, 7406, 7411.

**SEED.** The Lord is called the seed of the woman, 236. Faith is the seed of the woman, 258. Seed denotes the faith of charity, thus charity itself, 1023, 1447, 1618. What is meant by seed being multiplied immensely, when the Lord is understood, when the faith of charity, and when the human race, 1618. Celestial and spiritual seed is sown by the goodness of charity, 496. Seed is the Word of God, 24, 3053. The seed of the serpent is all infidelity, 254. Seed from Isaac denotes the celestial, 3076. Seed grows immensely in the other life with those who are in charity, 1943. The things which flow in are variously sown, 1848. What is meant by the seed which fell in the way, on a stony place, among thorns, and on good ground, &c. Seed denotes the spiritual, 3145. What is meant by seed in the parable of the sower in Matthew, 3100. Seed denotes goodness and truth from the Lord, thus it denotes the sons of the kingdom, 3073. By the seed of Abraham, Isaac, and Jacob their posterity is not at all meant, because of all nations they were the worst; but all who are the Lord's seed, that is, who are in the goodness and truth of faith in Him and from Him, &c. What is meant by all nations being blessed in thy seed, it denotes all who are in goodness both within the church and out of it, 3096. With goodness and truth the case is similar as with seeds sown and ground; seeds are in the sown seed, and ground is the natural, 1671. Spiritual seeds, to what they correspond. See **Towers** and **Vanities**, 5456, 5461,



1867. Feet being given because before 1838. Feet of the left hand - continuation of the mind 1838. To any member's interest and to be interested, 2d and 3d. 1838. The seat of Abraham's heart those who are being regenerated by the Lord, and to the extent where the good affections of love and the truths of faith, 4. 1840. In the opposite sense a divine will and flame and those who are in them, 5. 4. and. The seat of Abraham's heart, and Jacob denote the good affections and truths of heaven and of the church. 1840.

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**DISCUSSION.** To our surprise segments the best which we have found—strong, smooth in texture, of uniform shape, distinctly and accurately marked interior lines (cf. Plate).

Q122. How did you become the Human Engineer of the Lord 1973? Otherwise what was indicated by the Human 4? How was a child then being very young, taken from being old, but then being being removed, age 200? The Lord of Self Remains the Divine presence of the natural mind of the Lord, the master, at 1973. It was from Self and to go back from Self Remains to Himself, the nature which are in Himself, it said. Self denotes the nature of things spiritual with things material in the natural mind in the experience since the Divine natural mind of the Lord is a good one, spiritual in itself, then, 1973.

**SELAU.** It denotes natural delight, by which goodness is enjoyed, and in the opposite sense the delight of conscience, in which is evil delight.

SELFHOOD. See Ego, Man, Humanness. Is really a will not and ought not, 141, 142, 143, 145. The selfhood of man is nothing but will and ought, 141, 142, 143. Man from the selfhood can be nothing good as thing willing was, 174, 175, 176. Man apart and apart as to the selfhood is will, movement, 145. From the selfhood man is the law of self and of the world, man's law, 144. Fifty laws in from the selfhood, 147. So far as the voluntary selfhood can be separated so far the law can be present, 147, 148. The selfhood is those about to be separated is manhood, 14, 41. The selfhood is the separate law movement, 141. Self's self-generated, but man selfhood as will, 141, 142. The selfhood needed for charity and love is beautiful and religious, 144. The heavenly marriage is in the selfhood, 145. Man ought to be what good and was from the selfhood, as as it was from himself, 171, 172 and how from the selfhood, 147, 148, 149, 150. If man can be himself a real will and a good he receives from the law's selfhood, 147, 148. What is from the selfhood is from freedom. See Freedom. Man may receive a heavenly selfhood and heavenly freedom, right to be good as from himself and as thing will as from himself, 147, 148, 149. The selfhood is what one can tell the other from the law, 141. They who enter heaven live as selfhood and selfhood, 440, and. The will that the selfhood has been altogether destroyed with the spiritual, from experience, 412. The selfhood of man consists in thinking about himself in everything, the heavenly selfhood consists in thinking of everything about the religion, the nation, the church, the nation of the Lord.

and of the Lord, 5660. He who is in this selfhood confides in the Lord, and is blessed, *ib.* The freedom derived from the selfhood is nothing but evil, 5786. Goodness from the Lord has inmost in itself heaven and the Lord, and goodness from the selfhood has within in itself hell, 8480. Goodness and truth with the regenerate man become as his own, not actually his own, *ill.* 8497. They of the church, where the Word is, are called the Lord's own and His peculiar people, 8768. Those things, which are from man's own intelligence, have no life in them, but those things which are from the Word, 8941, *ill.* 8944. The selfhood of man is evil; there is a voluntary selfhood and an intellectual selfhood, which is falsity from it, 10,283, 10,284, 10,286. Of those who believe all things are from themselves, and nothing from the Divine Being. Whence this persuasion attends them in the other life, that dignities and wealth are called blessings, and in many cases are as curses. They obtain such things because man is led by the intellect, which is left in freedom; of their hell in the other life, 10,409. He who is led of himself and his own loves, thus by his selfhood, cannot be saved, *ill.* 10,731. All goodness is from the Lord, and all evil from man, 10,808. It is believed by the evil that all things are of their own prudence, but not by the good, 10,779.

SELL, *ro.* See To BUY. To sell denotes so to alienate a thing that it is no longer one's own, 4098. To sell denotes to alienate, and in return to be acknowledged by those who buy, 4752, 4758. To sell denotes to appropriate, 5371, 5374. To sell denotes to communicate the knowledges of truth and good, 5886. To sell denotes to alienate, *sh. ib.* To sell denotes to abdicate and to submit, 6143.

SEND, *ro.* It denotes to go forth, 2397. To be sent denotes to proceed and to teach, 4710. Sent denotes an angel, and the Lord as to the Divine Humanity was called an angel, 6831. Sent denotes to be taught by the Divine and the Divine proceeding, 10,561.

SENSE. See SIGHT, HEARING, SMELL, TOUCH, TASTE, TONGUE. Spirits have exquisite senses, 322, 1630, 1880, 1881. A state perceived in which a spirit was in the full possession of the senses, 1883. The sensual mind with the most ancient people was instrumental, with the antediluvians it was principal, 241. Things sensual were represented and signified of old by serpents, 195-197. Spirits and angels have not the sense of taste, but have somewhat analogous to it, 1516, 1880. They have more exquisite senses than men, 1880, 1881. A state in which was manifested the exquisite sense of those who are in the other life, which is the very state of spirits, 1883. The sense of touch is the common basis of all the senses arising from what is perceptive, which is interiorly perceptive, 3528. Everything sensitive and perceptive is from goodness and not from truth, *ib.* The natural mind communicates on one part with things sensual, and on the other with things rational, on the first part with the world, and on the second with heaven, 4009. There is correspondence with the internal senses, 4224. What common sense is, voluntary and involuntary, 4325. How the common involuntary sense from earliest times has varied and diffused itself out of the face, from experience, 4326. They who at this day have reference to the common involuntary sense are worse than all others, from experience, 4327. What is the quality of the common involuntary sense with the

celestial and with the spiritual, from experience by a column, 4328. To what affections the five senses correspond, namely, the touch, the taste, the smell, the hearing, the sight, 4404. It is the spirit which is sensible in the body, 4622. There is no life without senses, and such as the sensation is, such is the life, *ib.* The things which were seen in the other life were seen with the eyes of my spirit, not of the body, *ib.* Sensation in the other life is real in heaven, and not real in hell, *ill.* 4623. The corporeal mind is constituted of external sensual things and recipient forms, 5077. Sensual things are twofold, those which are subject to the intellectual part and those subject to the will part, of which, *ib.* They ought to be altogether subject to the interiors of man, *ib.* The sensual things of the body are ministers, because they sub-minister the things which serve as a plane for the interior man, 5081. Sensual things induce fallacies, 5084; and unless the thought be withdrawn from sensual things man is little wise, and is thus a sensual man, 5089. Man is intelligent if he thinks above sensual things, *ib.* 5094. What is meant by sensual things being removed, and what is the quality of the sensual man, 5094. Sensual things ought to be in the last place subject to interior things, and whence it is known whether sensual things be in the last or in the first place, 5125, and what is the difference, *ib.*, *ill.* also 5128. Sensual things open the way successively to interior sensual things, and next to things intellectual, and these arise from the former by a mode of extraction, 5580. Sensual things are the lowest, 5767. Sensual things, scientifics, and truths are distinct from each other, *ill.* 5774. They who are being regenerated are elevated from sensual things, of which elevation, 6183. Thought in sensual things presents things base, and they who think from the sensual mind remove themselves from heaven. Of the sensual, 6201. When man is in sensual light filthy things present themselves, 6310; and the covetous, the adulterous, and the voluptuous are in that light, *ib.* The hells are in that light, 6311. They who are not so evil, but in that light, were seen in a place of public resort labouring with burdens, *ib.* The sphere of interiorly evil spirits conjoins itself with what is sensual from behind, 6312. When man is elevated thence he comes into a milder light; and elevation from things sensual was known to the ancients, 6313. As it is with lights, so also it is with spiritual heats; they are of like degrees, 6314. Man who is elevated, because in the goodness of faith, is alternately in the latter and in the former light, and thus he is elevated by the Lord, 6315. The learned for the most part are sensual, the reason, 6316. There are those who are more than sensual, namely, corporeal, 6318. When the influx of goodness and truth from the Lord is not received in the natural mind the interiors are closed, and at length even to the sensual mind in which the thought then is, 6564. They who think from sensual things have little perception of what is honest, just, and good, 6598, 6612, 6622, 6624. How dull the senses are appears by objects seen through the microscope, 6614. The same appears also from an action which is produced by so many moving fibres and from the words of speech, 6622. Sensual things cannot receive Divine influx, why, and they are the last things regenerated, 6844, 8845. The sensual mind separated and



left to itself is in fallacies, and thence in falsities, and contrary to the good affections and truths of faith, *ill.* 6948, 6949. Delight is common to the senses according to their uses, 7038. The sensual mind at this day is not regenerated, but that man is elevated from it towards interior things, 7442. The whole natural mind is in falsity when its outermost is, and truths are not in it, 7645. Sensitive denotes the ultimate of perception, 7691. The quality of the sensual man described, 7693. The sensual mind is the ultimate in which the interiors close, 9212, 9216. What and of what quality the extreme sensual things of the natural man are, which are called sensual, citations, see end, 9331. The sensual mind shifts those things which enter, *ill.* 9726. What it is to be elevated above the sensual mind, 9730. The external sensual reaches from the head to the loins, and there the interior sensual is continued, 9731. To be elevated from things sensual, cited, 9922, end. The ultimate of the understanding is the sensual scientific mind, and the ultimate of the will is sensual delight, of which, 9996. External sensations correspond to internal, 10,199. The sensual mind common with the brutes, and not common, what is the difference, 10,236. None can enter from sensual things into the things of heaven, because contrary to order, *ib.* When man is elevated from the sensual mind he comes into a milder light, and at length into celestial, 6313, 6315, 9407.

SEPARATION. Of the separation of the good from the evil, several things, 2438.

SEPHAR. What, 1249.

SERAH, the son of Thamar, what, 4930.

SERIES. See FASCICLES. There are series of truths in minds, and they succeed each other in order according to angelic societies in the regenerate, 5339, 5343. Truths are disposed into series with man, *ill.* 5530. The quality of series; in the midst are the things which are of the love, and so forth, *ill. ib.* There is a disposition of truths with man into series, according to the arrangement of angelic societies, 10,303. Bundles and sheaves in the Word denote series, into which truths are disposed. See the passages above cited, and *ib.*

SERPENT. The sensual things of man were represented and signified by serpents, 195-197. They who reasoned from things sensual were called serpents, 195. What the brazen serpent signified, 197, namely, in a good sense it denotes the sensual mind and circumspection, 197, 3863, 4211, end, 6398. Serpents denote all evils, and indeed according to the kinds of serpents, 251. The seed of the serpent denotes all infidelity, 254. The head of the serpent denotes the dominion of evil, 257. What is meant by the serpent walking on the belly, 247, 248. What by the serpent eating dust, 249. Of serpents in hell. See HELL. The deceitful when viewed by the angels appear as serpents, and creep, 4533. A serpent denotes reasoning from the sensual mind concerning truth, 6398. A serpent-arrow on the path denotes reasonings from truth concerning goodness, 6399. A serpent denotes the sensual and corporeal mind, and also reasoning thence, 6949. A water-serpent denotes fallacies and the falsities thence derived, 7293. Of the brazen serpent and the sign on which it was set, what, 8624, end. Venom denotes deceit or

hypocrisy in the Word, and venomous serpents denote the deceitful or hypocrites, *sh.* 9013. A serpent denotes the sensual mind of man, 10,313.

SERUG. What, 1349.

SERVANT. What liberty is and what servitude, 892, 905. Servant denotes to obey, 1713. Strangers are servants, 1097. In the Word servant is predicated of the Lord when He was in a state of humiliation, 2159. Servants denote inferior and meaner things, 2541, 2567. Servants denote things rational and scientific, and handmaids the affections of those things, 2567. Whence the laws concerning servants in the Jewish church, *ib.* Servant is predicated of the natural man and of the things which are therein, 3019, 3020. The servant of Abraham denotes the Divine natural mind, 3191, 3204, 3206, 3209. Service denotes also truth, 3409. By Abraham a servant, Israel a servant, Jacob a servant, David a servant, is meant the Divine Humanity of the Lord, because it serves, so that by it there may be access to the Divine, and that by it there may be salvation for the human race, *sh.* 3441. To serve denotes study, 3824, 3846. An explanation of the law enacted concerning men-servants, that they who were bought should go forth free, but not so the woman and her sons (Exod. xxi. 2, 4), 3974, 4113. Servant and service when predicated of the Lord denote inherent power, 3975, 3977. Servants denote inferior things, 5161, 5164. In the heavens they who are greatest are more servants than others, *sh. ib.* Servants denote the things which are beneath and the natural mind respectively, 5305. A servant denotes to be without freedom from the selfhood, 5760, 5763. Servants denote lowest things, 5936. To make to serve denotes intention of subjugation, 6666, 6670, 6671. Service denotes assault from falsities and infestation, 7120, 7129. Service denotes an injection of falsities, 7129. Servant denotes one who ministers and performs an office, 7143. To serve and service denote worship, 7934, 8057. The servant of a man (*vir*) denotes the natural man, 7998. The house of servants denotes spiritual captivity, 8049. They were called servants who minister, and indeed the Lord as to the Divine Humanity, 8241. Hebrew servants denote those who are in truths of doctrine and not in good according to them, 8974. Servants denote those who are of the external church respectively, because only in truths of doctrine; but freemen those who are of the internal church, because in the affection of charity, *ib.* Servants are those who act from obedience; lords, who act from affection, 8987, 8990. See OBEDIENCE. Service denotes the external or natural mind of man, *ill.* 9776.

SERVITUDE. See SERVANT.

SETH. What, 436, 437, 484.

SETTING. See WEST.

SETTING. The setting of the sun denotes obscurity and a state of falsity, 3693. The setting of the sun denotes a state of shade and ignorance, 9213.

SEVEN. See WEEK. The celestial man is the seventh day, 84-87. The spiritual man is rest and the seventh month, 851. Seven, seventy, and seventy-seven denote what is holy or sacred, 395, 433. Seven signifies things holy, and adds sanctity, 716, 881.

To seven days denotes the beginning of temptation and the end of vastation, simply a beginning and an end; also the coming of the Lord, 728. See also SABBATH. Seven signifies things holy, *ill.* 5265, 5268. Seven likewise denotes what is profane, 5268. Seventy days denotes an entire period, and thus a full state, 6508. The seventh year, in which servants shall go forth free, denotes a state of confirmed truth, 8976. Seven denotes an entire period to what is full, *sh.* 9228. The seventh day and year, what, 9274. See SABBATH. Seven denotes what is full and entire, or an entire period, when holy things are treated of; in like manner three, but when any other thing whatsoever are treated of, 10,127.

SEVENTEEN. What, 755, end. It denotes a beginning and what is new, 4670, end, 6174.

SEVENTY. It denotes an entire period, thus a full state, *sh.* 6508.

SHADE. What the shade of heavenly light is, 1972. What the shade of a beam is, 2366. See also THICK DARKNESS. In the other life all light is from the Lord, and all shade from the selfhood, and that hence come variegations, 2341. See also OBSCURE. Shade in the other life comes from spirits and angels, *ill.* by the sun of the world, 6110.

SHAKE, to. To shake bread on the palms of Aaron's hands denotes acknowledgment that vivification is of the Lord, and that it is the Lord, 10,082. To shake by shaking denotes vivification by an acknowledgment of the Lord, and that to Him belongs power, *sh.* 10,083.

SHEAF. It denotes doctrine wherein is truth, *sh.* 4686, 4687. Sheaves and fascicles in the Word denote series, into which truths are disposed with man, *sh.* by passages merely cited, 10,303. See FASCICLE or BUNDLE.

SHEAR, to. What is signified in the Word by shearing a flock, 4110, 4853, 4857. And what is signified by polling (*tondere*) the hair and the beard, 5247, 5570. See HAIR. To shear a flock denotes to consult for the church, 4853, thus to afford it use, *ib.* 4857.

SHEBA. See ÆTHIOPIA, 117. Sheba and Seba signify knowledges, *sh.* 1171. Sheba and Dedan denote knowledges of celestial things, or those who are in such knowledges, 3240. Sheba properly denotes those who are in the knowledges of goodness, Dedan those who are in the knowledges of truth derived from goodness, *ib.* end. Sheba and Dedan were not the sons of Ramah, or the great-grandsons of Ham, but the grandsons of Abraham by Keturah, *ib.*

SHEEP. The sheep which are not of this sheepfold, and which are to be brought, denote the spiritual, 2088. Sheep denote good affections, *sh.* 4169. They denote those who are in the good of charity, and thence in faith, *ib.* 4809.

SHEET. Wrapping up in a sheet, what kind of punishment, 964.

SHEKEL. Four hundred shekels denote the price of redemption, and a shekel denotes the price or estimation of goodness and truth, 2959. What is meant by the shekel of holiness and by a shekel being twenty gerahs, *ib.* Thirty shekels denote what is little or of no estimation, *ib.* 2966. A shekel denotes truth derived from goodness, 10,221.

SHELAH. What, 1237, 1339, 1341, 1342, 1344. Shelah, the son of Judah, denotes idolatry, 4825, 4826, 4845.



**SHEM.** It denotes internal worship, 1062, 1140, 1141. The quality of the influx of those who were of the church, Shem, 1127.

**SHEPHERD.** A shepherd denotes one who teaches and leads to the goodness of charity, and a flock one who is taught and led, 343, 3795. To feed denotes to be instructed, 5201. Shepherds of a flock denote the truths which lead to goodness, 6044. To feed with food denotes to support spiritual life and to vivify, 6277.

**SHIELD.** It denotes protection and confidence in protection, 1788.

**SHILOH.** It denotes the Lord, and in such case the tranquillity of peace, because by Him all things were pacified and reduced to order in heaven, 6373.

**SHIP.** Of a ship which was seen in a dream, in which were things delicious to eat, 1977. Ships denote knowledges and doctrines derived from the Word; and in the opposite sense they denote doctrines or knowledges of what is false and evil, *sh.* 6385. Ships of Tarshish denote doctrines and truths derived from the Word, *ib.*

**SHITTIM-WOOD.** It denotes the goodness of merit, which is of the Lord alone, 9472. The cedar of Shittah denotes spiritual goodness, *ib.* It denotes justice, 9486, 9715, thus also **MERCY**, 9528. It denotes Divine love, *ill.* 10,178.

**SHOE.** See also **HEEL.** It denotes the ultimate corporeal natural, 1748, 6844, 7864.

**SHOE-LATCHET.** What, 1748.

**SHOOTS.** They denote derivations, 5114.

**SHOULDER.** It signifies omnipotence, 1085. Of the correspondence of the hands, of the arms, of the shoulder, 4931-4937. The infernals from phantasy present a shoulder whereby is effected a repercussion of forces, 4937. The shoulder corresponds to omnipotence, *sh. ib.*

**SHRUB.** See **TREE.**

**SHUR.** Shur in the wilderness denotes truth which has not yet gained life from scientifics, 1928.

**SICK.** See **DISEASE.**

**SIDE, SIDES.** When the ribs denote sides they denote truths, and sides denote good affections, because ribs are predicated of breadth in the heavens, and sides of length, briefly *sh.* 10,189. Sides denote goodness, 10,190.

**SIDON.** See **ZIDON.** Sidon denotes exterior knowledges, Tyre interior knowledges, 1201.

**SIGHT.** See **TO SEE** and **VISION.** When the interior sight is opened things which are in the other life appear, 1619, 9577. External sight is from internal, 994. The organic parts of spirits are not where they appear, *ill.* from hearing and sight, 1378.

**SIGN.** See also **MIRACLES.** What the sign of a covenant is, 1038, end. To set a sign or mark on any one denotes to distinguish from another, 396. All the external rites of the Jewish church were signs of a covenant, 2037. A sign denotes confirmation of truth, and hence knowledge that it is so, 6870, and likewise enlightenment, 7012. Signs and miracles are admonitions, 7273. For a sign denotes testification, 7876. To be for a sign and memorial denotes that it ought to be perpetually remembered, 8066, 8067. A sign or standard set up

on mountains denotes congregating, and also the Lord's protection, *sh.* 8624. A sign when it relates to the sabbath denotes the principal thing by which they who are of the church are known in heaven, 10,357; and it denotes also that by which those who are of the church are distinguished from those who are not of the church, 10,372.

**SIGNIFICATIVES.** Of the significatives of the Most Ancient Church, that they were made representatives, 920, 1409. See **REPRESENTATIVES.**

**SILVER.** See also **GOLD, METAL.** Silver denotes truth, gold goodness, 425, 643, 1551. Those born of the house denote the celestial, bought with silver denote the spiritual, 2048. To give silver denotes to redeem by truth, 2954. To bring back their silver denotes without their power, 5488, 5496, 5499. Every one's silver in his sack denotes what was given free, 5530, 5624. By the ancients the ages were called golden, silver, copper, iron, which was from correspondence, of which ages, 5658, and silver denotes truth, *ib.* The silver of Egypt denotes scientific truth and what is suitable, of which, 6112. The gold, the silver, and the garments borrowed from the Egyptians, what, 6914, 6917. See **GOLD.** What is purchased with silver denotes some spiritual truth in the natural mind, 7999. Bought with silver denotes what has been acquired from the spiritual mind in the natural, *ib.* Gods of gold and of silver denote evils and falsities in an external form, *sh.* 8932. "Because he is his silver" denotes what is acquired from the selfhood, being said of servants, 9039.

**SIMEON** denotes faith in the will; in the aggregate it denotes obedience and the will to do what is true, from and by which is charity, 3869-3872. See **TO HEAR.** Simeon and Levi with Reuben represented faith without charity, thus the affection of evil, of which, 3870. Simeon denotes faith in the will, and Levi spiritual love or charity, and in the opposite sense they denote what is evil and false, which is of the church ruined in general, 4497, 4502, 4503. He denotes faith in the will, 5482. He denotes falsity of faith, thus what is contrary to faith in the will, 6352.

**SIMPLICITY.** It is not at all hurtful simply to believe the Word, 589. The simple in faith who have lived in conjugal love, and have had conscience, come into heaven, 2759.

**SIMULATION.** See **DECEIT** and **COMPLAISANCE.** What the quality of simulators is in another life, 821, 822. Their speech is fluent, but inwardly grating, 1760. The odour of simulators, 1514. They who are accustomed to simulation undergo punishment of the rack, 957, 958. Simulation and deceit were accounted enormous by the most ancient people, 3573. Spirits from another orb, who spake by changes of the face, especially about the lips and eyes, whose faces were prominent and open, by reason that they are not addicted to simulation, 4799. The face is contracted by simulation, namely, by thinking and willing one thing and speaking and doing another, *ib.*

**SIMULTANEOUS.** See **CENTRE** and **EXTERNAL.** **SUCCESSIVE.**

**SIN.** See **EVIL.** To sin is to act contrary to order, thus it is the inversion of order, 5076. Sin is disjunction, 5229. They who believe that the remission of sins is instantaneous, and that justification is effected by faith alone, know very little at this day concerning re-

generation, 5398. See REGENERATION. Sin is disjunction, 5474. It is aversion, 5841, 9346. Prevarication is evil against truth, but sin is evil against good, and they are named together on account of marriage, *sh.* 6563. To sin denotes separation from truth and good, 7589. To sin denotes not to obey, 7696. To remit sins is not to regard from evil but from good, 7697. Man is continually falling of himself, but is continually raised up by the Lord, 8391. What the remission of sins is, that they are removed, not extirpated, 8393. To sin is to do and think what is evil and false with study and from the will, 8925. Sin against the Holy Spirit is spiritual deceit or hypocrisy, *sh.* 9013; it cannot be remitted, and why, *ill.* and *sh. ib.* 9014. The remission of sins consists in being withheld from evil, and held in good by the Lord, 9014. Sins are not washed away, but removed, 8988, end. Prevarications are the things which are contrary to the truths of faith, but iniquities those which are contrary to the good affections of faith, and sins those which are contrary to the good affections of love and charity, *sh.* 9156. Evils and falsities remain, but they are removed, because man is held in good by the Lord, *ill.* 9333. Sins are removed slowly, why, 9334-9336. See REGENERATION. The confession of sins, see 9444-9454. Sins are rooted in the life, 9444. No one can withdraw another from sins, thus remit them, but the Lord alone, 9445. Sins are remitted by this, that man is withheld from them, and that no one can be withheld from evils, and held in goodness, unless he who is regenerated by the Lord, 9446-9448, 9454. Signs that sins are remitted, 9449. Signs that they are not remitted, 9450. The remission of sins from mercy is effected by regeneration, 9452-9454. To carry iniquity, when it relates to the priesthood, who represented the Lord, denotes to sustain combats with the hells, and thus to eternity for man, *sh.* 9937. Sins are removed with man, so far as heaven enters with him, thus so far as he is regenerated, *ill.* 9938. To bear iniquity, when it does not relate to the priesthood, represented damnation, and they were in sins, not that they were damned on that account, but only representatively, *sh.* 9965. To carry iniquity also denotes actual damnation, *ib.* end. Sin, when it means sacrifice, denotes purification, *sh.* 10,039. Sins and their derived falsities remain with man, but he is removed from them, quotations, 10,057, end. The sanctuaries were polluted by the sins of the people, as the altar, the tent, the temple, *sh.* and *ill.* 10,208. All purification from or removal of sins is effected by the goodness of innocence, 10,210.

SIN denotes a state of temptation as to the goodness which is from truth, and it denotes evil which is from falsity, *sh.* 8398.

SINAI. What is signified by the fire and smoke which appeared to the people on Mount Sinai, 1861. Sinai denotes law, thus the good productive of truth, 8399. The mountain and wilderness of Sinai denote goodness in which truth is to be implanted, 8753, 8793. Mount Sinai denotes heaven, hence good united to Divine truth there, 8805. The reason why the Lord spake by a living voice from Mount Sinai was, because it was the beginning of the revelation of the Word, 8931. Sinai denotes Divine truth from the Lord, and hence heaven, *sh.* 9420.

SINE. Of what quality they are who have reference to the sinuses in the brain, and who have reference to the longitudinal sinus, 4048.



SINEWS. See NERVE.

SINGING. See SONG. Singing signifies the spiritual things of faith, also string instruments, 418-420. Singing was heard by those who belonged to the lungs, 3893. Singing denotes the gladness of the affection of truth, 3686. To sing a song denotes to glorify, hence a song denotes glorification, *ill.* and *sh.* 8261.

SINGULARS, SINGLE THINGS. Such as man is in general, such he is in things most particular, 1040, 1316.

SION. See ZION.

SIRENS. Of jugglers or sirens, their arts, deceits, punishments, and hells, 831. They who ensnared in sleep suffered the punishment of the rack, 959. By what arts they attempted to elude punishment, *ib.* The grievous stench of the sirens, 1515. Sirens are described as to their quality, 1983. They obsess the interiors of some men, *ib.* To a siren, who was very positive in denying her crimes, they were made manifest to the number of a hundred, 2484. Sirens spake from one in sleep, and infested good spirits, 1983. Sirens attempt to penetrate into the taste, that they may possess the interiors of man, 4793.

SISTER denotes intellectual truth, 1495. Sarah as a sister is rational truth, as a wife, spiritual, 2508. Rational goodness is a brother, and rational truth a sister, *ib.* 2524, 2556, 3160. The affection of goodness and the affection of truth in the natural man are as brother and sister, but the affection of truth called forth from the natural man into the rational, and there conjoined, is as a married woman, 3160. Sister denotes rational truth, 3386, 6727. That Abraham called his wife sister, and Rebekah, Isaac also called his woman, sister, is a mystery, of which, 3386, 3398.

SIT, to, and SITTING. They denote to remain, and permanence in a state, 9422.

SITNAH. The well, what, 3429.

SITUATION. See PLACE and DISTANCE. Of changes of place, distance, and situation in the other life, 1273-1277, 1376-1381. Five wonderful things in the other life respecting distance, situation, place, and time, 1274. I was led through mansions, 1273. At the right hand of the Lord are the good, at the left the evil, 1276. In like manner around man and angel, however he looks, 1274, 1276. Thus all are most present to the Lord, 1277. None are at so great a distance that they cannot be seen, 1274. Societies are distinct according to situations, *ib.* Men, as to their souls, in like manner have situation in the Lord's kingdom, 1277. If men were in the spirit, they might discourse at any distance, *ib.* Changes of place are changes of state, *ill.* 1273, 1278. It is an appearance that they keep a constant situation, 1376-1378. Their appearing in a place where they are not is a fallacy, 1376, 1380. The organical forms of spirits are not there, 1378. They have not yet gained a constant situation, and are compared to fluids arising from the stomach, 1381. The societies of heaven keep a constant situation, however man, spirit, or angel turns himself, of which, 3638, 3639. The hells also have a constant situation beneath the soles of the feet, and some of them appearing in another place is a phantasy, 3640. They who are in the hells have an opposite situation, with the head downwards and the feet upwards, 3641. Situations in the other life are states, illustrated from experience, 4321.

SIX. It denotes combat and labour, 720, 737, 900. Whence the derivation of that number, 737. What is meant by six hundred, *ib.* Six signify the same as twelve, when a like subject is treated of, 3960, end. Six hundred thousand denote all truths and good affections in the aggregate, the like as twelve, 7973. And six denotes all evils and falsities in the aggregate, 8148. Six hundred chariots of Egypt and of Pharaoh denote all falsities and doctrines of what is false in the complex, *ib.* 8149. The sixth day denotes the end of every state, 8421. The six days which precede the Sabbath denote the combats which precede and prepare the heavenly marriage, 8888. To serve six years, when concerning Hebrew servants, denotes a state of labour and of some combat, 8975. The six days which precede the seventh denote states of truth, when there is combat, and the seventh day denotes a state of goodness, 9431. 666 in the Apocalypse xiii. denote all falsities and evils in the aggregate, also profanation of what is holy, and likewise the end, 10,217.

SIX HUNDRED. See SIX.

SIXTY. This number contains in it several things, of which, 3306. Sixty and upwards, when relating to the age of man, denotes a state of wisdom and of innocence in wisdom, 10,225, where the various ages of man are treated of at large.

SKIN. Skin denotes things external, *sh.* 3540. To be encompassed with skin (Job xix. 25, 26) denotes the natural mind, such as a man has with him after death, *ib.* Of the correspondence of the skin with the Grand Man, 5552-5559. The cuticular (they who correspond to the skin) are in the entrance to heaven, 5553. They have had faith in others, and have only confirmed it from the sense of the letter of the Word, 5554. They have only known the general things of faith, and hence have been seduced by the wicked, 5555. There is a great difference amongst the cuticulars, *ib.* They who have reference to the scaly skin reason about all things whether it be so, and themselves know nothing, 5556. They who constitute the less sensitive skin are they who have barked and have scarce known what they have said, 5557. The cuticular try whether a thing be so from the fluency of what they say, if there be a renisus from within, 5558. The conformation of the skin shown, that it is beautiful with the regenerate, and ugly with the evil, 5559. They who are only in the truths of faith and not in goodness according to them are in the ultimates of heaven, and constitute and have reference to the skin, 8980. The cuticular in heaven were represented by the Hebrew servant in the representative church, 8977, 8980. The skin denotes falsities in ultimates, 10,036. Skin denotes the external of truth and goodness, 10,691.

SLAVERY. See SERVANT.

SLAY, TO. It denotes the goodness of the natural mind, because it involves what is slain, namely, a heifer, an ox, a he-goat, etc., 5642. To slay a beast for sacrifice denotes preparation for sanctification, 10,024.

SLAY, TO, OR KILL. To be slain, when it is predicated of goodness and truth, denotes not to be received, 3387, 3395. To slay denotes to deprive of life which is not competent to truth, and hence it denotes vivification, thus the contrary, 3607. To slay denotes to

take away spiritual life, or faith and charity, 6767. To slay denotes not to receive, thus also not to choose, 7043. To slay denotes to take away spiritual life from any one, also to extinguish faith and charity, likewise to hate one's neighbour, *sh.* 8902. To slay a brother and a companion denotes to close the internal, to prevent goodness and truth entering, because thus spiritual life is taken away, 10,490, 10,492.

**SLEEP, DREAM.** See **TO SLEEP**, and **TO LIE DOWN**. The Lord especially protects man during sleep, 959, end. Deceitful sirens plotting mischief in sleep suffered the punishment of the rack, *ib.* The Most Ancient Church had delicious dreams, hence their paradisiacal things, 1122. Some are vastated by a state of sleep, 1108. Sleep denotes a dark state, 1838. Of dreams, even those which were prophetic, recorded in the Word, 1975-1983. Dreams are of the same kind with visions, 1975. There are three kinds of dreams, 1976. Delicious dreams are induced by angelic spirits, who are in the entrance to things paradisiacal, 1977. I have conversed with spirits and angels who introduced dreams, *ib.* 1979. The ideas of angels are turned into various representatives, hence come dreams, 1980, 1981. Sirens in sleep spake as from myself and infested good spirits, 1983. A dream of the night denotes what is obscure, 2514, 2528, 5219. A dream denotes an event, 5092. The interpretation of a dream, what, 5093, 5105, 5107, 5141. Of a certain spirit, who in sleep still discoursed wisely, 4048.

**SLEEP, TO.** See also **TO LIE DOWN** and **SLEEP**. To sleep denotes to have rest upon any thing, 9216.

**SLUGGISHNESS.** See **EASE**.

**SMALL.** It is predicated of truth, 8458, 8459. Small, round, is predicated of the goodness of truth, 8458.

**SMELLING.** See **NOSE**, **RESPIRATION**, **ODOUR**.

**SMITE**, to, denotes to destroy, 6761. To be smitten denotes to be hurt by falsities, 7136, 7146. To smite denotes damnation, 7871. To smite the rock denotes to be instant in entreaty, 8582. To smite, when concerning the Lord and His kingdom, denotes to blaspheme, 9015. To smite denotes to weaken, 9025, and to extinguish, 4733. To smite denotes devastation, 10,510.

**SMOKE.** A furnace of smoke denotes densest falsity, 1861. What is meant by the fire and smoke which appeared to the people from Mount Sinai, *ib.* The Israelites were in a dense obscurity as to the truths of faith, and in falsity, and therefore the Lord appeared to them on Mount Sinai in a cloud, as it were in smoke, 8814, 8819. Smoke denotes the sense of the letter of the Word in respect to the internal sense, and those senses are as smoke and flame, and as a cloud and light, 8916. Smoke denotes the literal sense of the Word, *sh.* 8918. It denotes also what is elevated to the Lord, *sh.* 10,198.

**SMOOTH** and **SMOOTHNESS** is predicated of truth and of falsity, *sh.* 3527.

**SNARE.** To be for a snare denotes to be caught by his own evil, 7653. It denotes enticement and deception derived from the delights of the love of self and of the world, and it denotes the destruction of spiritual life and perdition thereby, *sh.* 9348.



SNOW. From whiteness it is predicated of truth, *sh.* 8459. Hoarfrost denotes truth made good, or the goodness of truth, *ib.*

SOCIETY. See HEAVEN. The heavens consist of innumerable societies, 684. All souls, however many they be, are in some society, 687. The society in which men have been is shown to them after death, *ib.* 697. No one society is like another, 690. A society is the harmony of many, 457, 687. Societies are not from earthly consanguinities and affinities, but according to the differences of mutual love and faith, 685. Societies are most exquisitely conjoined by reason of perceptions, 1394. Souls are conveyed to various societies that they may be received, 1273. In like manner they who come out of vastation are conveyed to angelic societies, *ib.* I also have been conveyed, *ib.* The infernals likewise are in societies, and are bound by similar lusts and phantasies, 695, 1322. See also HARMONY and HABITATIONS. The ideas of man's thought have consociations and correspondences with consociations in the other life, 2470. With what love and what joy they are received into angelic societies who are let into heaven, and at length they come into conformable societies, 2131. In what manner societies badly consociated are dissociated by a company of spirits, which is the east wind, 2128. The same effect is produced by collisions of thought and speech which are at variance with each other, 2129. With adulterers it is effected by the allurements and the deceits to which they are accustomed, and by which they can insinuate themselves into societies, but they are rejected and subjected to deprivation, and at length they cast themselves into hell, 2753. There are heavenly societies to which all things of the human body correspond, and those societies constitute as it were one man, 2996, 2998. See REPRESENTATIONS. There are innumerable varieties of goodness and truth in heaven, but still they all make one, like the organs and members of the body, 3241. It was customary to say of those who died, that they were gathered to their fathers or their people, and by it was signified that they were come to those who were in the same goodness and truth in the other life, 3255. Heaven corresponds to the Lord and man as to all and every thing to heaven and to the societies there; hence heaven is the Grand Man, 3624-3649. See MAN. The regeneration of man is effected by societies of spirits and angels, and by their changes, of which, 4069. Man, as to his interiors, is in the midst of societies of spirits whom he invites to himself, and of angels who are from the Lord, 4067, 4073, 4077. There are societies which serve specifically for mediums and communication, 4047. They who are in evil invite to themselves societies, but to those who are in goodness societies are adjoined by the Lord, 4073. From societies the angels see, as from causes, the things belonging to man, *ib.* end. The Lord also had societies of spirits and angels with Him, but He received nothing from them, but by them from the Divinity, 4075. They are very indignant when they are compelled to recede, 4077. There are societies which suffer themselves to be led by others, thus by angels and evil spirits, 4088. How societies of spirits of a threefold kind are separated from those who are with the regenerate, but it is done in freedom, 4110, 4111; and of the changes of their state on the occasion, 4111. They are conjoined as

to affections, and are held where the ruling affection is, *ib.* There are societies more and less universal, which constitute heaven, and in each of them there are those which correspond to the Grand Man, 4625. Thoughts and affections extend themselves far into societies on both sides, 6598-6613. Of good affections in a society, whence the form, and concerning the general goodness thence derived, *ill.* 8469. Of the communication of all good affections, that they may be general and most general, *ill.* 8470. There is a communication with each society according to reception, 8472. Every one has an extension into the spheres of angelic societies according to the quality and quantity of goodness, and, on the other hand, into the spheres of infernal societies according to the quality and quantity of evil, 8794, 8797. It is not allowed to the societies of an inferior heaven to ascend thence, and pain and blindness overtake them if they ascend, 8797.

**SOCKETS OF GOLD.** They denote existence and subsistence from goodness, 9847.

**SODOM.** What, 1212, 1663, 1682, 1689. It denotes the evil of self-love, and Gomorrah falsity thence derived, *sh.* 2220, 2246, 2322.

**SOJOURNER, TO SOJOURN.** Sojourners are those who were instructed, 1463. To sojourn denotes to be instructed, also to live, *ib.* See also To JOURNEY and To DWELL. Sojourning denotes instruction and thence life, 2025. Seed, a sojourner, signifies scarcity of charity and of the faith of charity, 1843. A sojourner and inhabitant denotes to be unknown and still to be with them, 2915. To inherit the land of thy sojournings denotes the life of instructions, 3672. What is meant by sojourning with them, it denotes those who suffer themselves to be instructed, and who received the statutes and laws of the Jews, 4444; and they were like those born in the land, *sh. ib.* A sojourner denotes one who is not born, and a native one who is born, within the church, thus who still accedes to it, 7908. The years of sojournings denote a successive state of life, 6095. A sojourner denotes one who is instructed in the truth and good of the church, and receives and lives according to them, 8007, 8013, 9196. The same law is for a sojourner and a native, *sh.* 8013. A sojourner, an orphan, and a widow, in one sense, denote the reciprocal conjunction of goodness and truth within the church, *sh.* 9200. "Because ye have been sojourners in the land of Egypt," this denotes that they were protected from falsities and evils when infested by infernals, 9197.

**SOLE OF THE FOOT.** See FOOT.

**SOLICITUDE.** See CARE.

**SON.** Sons denote good affections and truths of faith, 264. Sons denote truths and doctrines, 489, 491, 533, 1147, also false doctrines, 1147. Daughters denote good affections, 489-491. See DAUGHTER. What is meant by the Son of God and the Son of Man, as applied to the Lord, 1729, 1733. What by the Lord being called the Son of God and the Son of Man, 2159. The Lord as to the Divine Humanity is called the Son of God, 2628. Son denotes truth, also the rational mind, 2623. Son denotes Divine Truth, Father Divine Goodness, 2803, 2813. The Son of Man denotes truth Divine which could be tempted, *sh.* 2813. Seed are the sons of the kingdom, that is, those who are in good affections and truths from the Lord, 3373. See SEED. The Divine Goodness of the Lord is what is

called Father in the Word, and Divine Truth what is called Son, *sh.* 3704. To smite a mother upon the sons denotes to destroy all things of the church, 4257. The two sons of Reuben denote the doctrine of truth and the doctrine of goodness, 5542. Sons of sons denote things derived, 6583, 6584. Sons denote the good affections of truth, 8649. Sons denote truths, and the Son of Man denotes the Divine Truth, *sh.* 9807. By father, mother, brethren, children, and by several other names of relationship, are signified good affections and truths, and, in the opposite sense, falsities and evils, 10,490.

SON-IN-LAW. Sons-in-law denote truths associated to the affections of goodness, 2389.

SOUL. What the soul is may be seen explained at large in the "Apocalypsis Explicata," 750, where it is shown that the expression soul has seven acceptations. Of soul. See also SPIRIT, ANGEL. Of the first state of souls in the other life, 168-189, 314-323. At length they come to their own life which they had in the body, 316. Some more slowly, some more quickly, are brought into heaven; two examples immediately after death, 317-319. The soul knows no other than that it lives in the body, 320; it has more excellent faculties than in the body, of which, 321, 322. What they have thought in the life of the body concerning the soul, 443-448. Soul signifies all life, 1000, 1040, 1742. It signifies the life which is from the Lord, 1040, and what is essentially alive, 1436. It signifies also evil life, 1005. The process which takes place with man when he is raised up and enters into the other life, 2119. Man forms to himself a soul, 2475. What the soul is; and from the heart and soul denotes from the will and understanding, *sh.* 2930. What the soul further is, *ib.* close. Goodness and truth are conceived together, goodness gives life by truth, and each is called soul, 3299. The soul of man commences in the ovum of the mother, 3570. The new soul in the regeneration is a good end, *ib.* The end regarded in the rational mind is the soul of a series, but the things which are in the natural mind are respectively as the body, *ib.* Some believe the soul to be merely thought, others that they shall be as phantoms, others that they shall rise again at the last judgment, and then with bodies, of whom, 4527. Discourse was held with those who were in the act of interment, 4622. The generality do not believe in a life after death, the reason, *ib.* In the other life all and every thing of the life of every one are laid open, 4633. The spirit of man is in the whole body, and in every part thereof, 4659. The thought of Aristotle concerning the spirit of man, that it was to live after the death of the man, 4658. The soul is formed of those things which are confirmed by doctrine and life, 4747. Of the influx and intercourse of soul and body, 6053-6058. See INFLUX, SPIRIT, MAN, PROVIDENCE. Of the influx and intercourse of the soul with the body, nothing can be known when the soul is unknown, 6053. In the learned world the soul is an unknown thing, not so with the simple, 6058. The soul is the man himself, who lives after death, 6054. It is better to speak of the spirit or interior man than the soul, *ib.* The intercourse of the soul with the body cannot be known, unless it be known what the internal and external man is, and the former is in the light of heaven, the latter in the light of the world,



and several things besides, 6055. Of the influx of the soul and the body, 6189-6215. See INFLUX, continuation, 6307-6327, 6466-6495, 6578-6626. Soul is attributed to animals; it is properly attributed to man and to him in various senses; it is the whole man, because life in general, as well intellectual life as voluntary life, 7021. The soul is the spirit which lives after death, *sh. ib.* The soul being filled denotes what is delightful, 8293. The soul is the life of faith, and the heart the life of love, *sh.* 9050. To respire denotes a state of the life of faith, *ill.* and hence soul denotes the life of faith; and spirit in the original is so called from wind, 9281. The ancients knew what soul and spirit are from a just idea of things successive, 10,099. Soul or spirit is the inmost being of the life of man, and body is the existence of life thence derived, 10,823.

SOUTH, THE. See MID-DAY.

SOUTH or MID-DAY. What is signified by north, south, east, and west, 1605. The south denotes a bright state, 1458. The land of the south denotes Divine light, 3195. East and west denote states of goodness, and south and north states of truth, *sh.* 3708. South denotes the state of the light of those who are in knowledges, *sh. ib.* Mid-day denotes a state of light, 5672. In heaven there are morning, mid-day, evening, and twilight, but spiritually, of which, 5962. South and southward denote truth in light, *sh.* 9642.

SOW, TO. See SEED.

SPACE. See PLACE.

SPEAK, TO, and SPEECH. Spirits speak amongst themselves acutely, 322. See TO SAY. The speech of the Most Ancient Church was not by expressions of sound, but by the face and lips, 607. Speech afterwards succeeded by external respiration, *ib.* 608. The quality of the speech of those who were of the Most Ancient Church; it was tacit, they moved the lips, and several things besides, 1118. The speech of expressions of sound at length succeeded with external respiration, 1120. Of the speech of spirits and of angels, 1634-1650; it is heard distinct, and flows in through the interior organs, 1635. The speech of spirits with me was from various places and various distances, 1640. It is with difficulty believed that any one speaks with spirits, 1634, 1636. Spirits, even infants, speak in man's mother tongue, and in the languages which man is acquainted with, 1637. The speech of spirits belongs to the ideas of thought, which is discreet, and it is the universal of all languages, wherefore they can converse among themselves with all after death, *ib.* 1757, 1876. The speech of spirits falls into suitable expressions, distinctly, as the thought of man falls into expressions, 1638. Spirits speak from the interior memory, 1639. The superior excellence of the speech of spirits, 1641. The speech of spirits with each other is more copious than that of man, because by ideas of thought, 1639. The difference of the speech of spirits, of angelic spirits, and of angels; they are more universal according to degrees, 1642. The speech of angelic spirits, 1643. The speech of angels; it is ineffable, and instead of ideas they have ends and uses, 1645. The speech of the celestial angels is distinct from the speech of the spiritual angels, and it is more copious, 1647. The speech of angels in the world of spirits appears also like flaming light, 1646. The speech of spirits is

as it were in rhythm, because in society, 1648, 1649. The speech of celestial spirits does not easily fall into expressions of sound, 1759. Middle spirits between celestial and spiritual, especially the spiritual, speak, *ib.* The quality of a spirit may be known from his speech, 1640. There are diversities of the speech of spirits, as of men, 1758. The speech of evil genii is outwardly fluent, inwardly grating, 1760. The speech of spirits interiorly evil is foolish and filthy, 1644. The influx of speech as it were linear, 1761. Spirits speaking by changes induced in the face, 1762. Extraordinary kinds of speech, undulating, quadruplicate, like the threshing of corn, inwardly hoarse in itself, bifid, rheumatic, thundering as of many together, 1763. Speech by mere representatives, 1764. Magical speech of sirens; they can speak in several places at once, 831. Since the speech of spirits is the universal of all languages, they are not able to utter any human expression, nor any human name, 1876. See also *IDEA*. The speech of the celestial angels is most copious, because from the affections of the Word they form to themselves ideas as lights, 2157. Men from the exterior memory are in languages of expressions, and spirits from the interior memory are in the universal language, 2472, 2476. See *MEMORY*. Since the speech of spirits is universal, they do not perceive the Word according to the letter, 2333. What is meant by saying and what by speaking, 2619. To speak denotes to think, 2271, 2287. See *TO SAY*. Speech from the exterior memory is effected by expressions, from the interior by ideas, 2470, 2478, 2479. Men immediately after death come into the perception of representatives, and can express more in a moment by the sense of the mind than they could in several hours whilst in the body, the reason, 3226. The speech of spirits, or of the angels of the first heaven, is effected by quick representations together with ideas, 3342, 3345. The same faculty is in man, but he is ignorant of it, 3342. The speech of the angels of the second heaven is effected also by representatives, but it is inexpressible and incredible, 3343, 3345. The spiritual things are expressed by variations of light, celestial things by variations of heat, thus of the affections, 3343. Man has that speech inwardly in himself, *ib.* The speech of the angels of the third heaven is also by representatives, but it is ineffable, 3344, 3345. This also is inwardly in man, 3344. All kinds of speech live from the Lord's life, but with a difference according to degrees, and so far as they are speech, *ib.* All those kinds of speech are one speech, because one forms another, and one is in another, 3345. The thoughts and speech of angels are as the exteriors of bodies to the interiors of forms, 3347. In speech there are many things which are from the perception of the spirit, as that the sight of internal things and light belong to the understanding, 3693. Concerning a society of those who are dissimilar, or who act and speak dissimilarly, but will and think similarly, 4051. Angelic speech is in man, although he is ignorant of it, 4104. What is meant by not speaking to any one from good to evil, 4126. There is in the Word an internal sense, historical sense, which is inferior, and what is its quality, 4373. Very many things which are in the light of heaven do not fall into human ideas and expressions, 4609, end. The speech of spirits is heard as sonorously as that of men, 4652. Spirits speak with man, within him, *ib.* Spirits

from another world who spake by changes of the face about the lips, and also about the eyes, 4799. The quality of those who are in the isthmus in the brain, and the ganglia in the body, who speak dissimilarly and think alike, 5189. They may be as one, but with various speech, *ib.* In universal speech, such as is that of the angels, person is not regarded, but thing, 5225, 5287. Angelic speech is abstracted from persons, why, *ill.* 6040. The quality of a spirit can be discovered from the sound of the speech alone, and from one expression, 6616. Examples, 6623. Thought is passive and also active, and this is speaking similar to the speech of spirits, because without expressions of human language, *ill.* 6987. Thought grounded in perception is internal speech, 8128; and angelic speech is not intelligible to spirits, as the speech of spirits is not intelligible to men, 6987. Angelic speech is abstracted from persons, *ill.* 7002. Angelic speech is ineffable, not falling into human expressions, 7089. The greater part of the truths of faith and of the good affections of charity, cannot be expressed by natural language, 7131. Angelic speech is continuous, because innumerable things are connected together, otherwise than in human discourse, 7191. Angelic discourse represents the form of heaven, being harmonious, and terminating in unity, *ib.* end. Of the speech of the inhabitants of Mars; it is by an internal way through the eustachian tube, 7359. Their speech is more perfect than ours, and the face and eyes correspond, 7360. Of the similar speech of those who were of the Most Ancient Church, 7361. Man cannot understand angelic speech, *ill.* 7381. Of the speech of the inhabitants of Jupiter by the face, 8247, 8248. See JUPITER. Speech by the face, its quality shown, 8248. The Most Ancient people had speech by the face, concerning its excellence above speech by expressions, several things, 8249. Speech by expressions succeeded, and faces then were changed, the interiors contracted, and the exteriors prepared for simulation, *ill.* 8250. In the other life all are reduced to speak as they think, *ib.* Angelic thought and speech are abstracted from the ideas of person, and they are in the idea of things, 8343. The speech of the spiritual and the speech of the celestial, their quality is, 8733. The quality of spiritual speech, 8734. Truth Divine is altogether in another form in the heavens than in the earth, and in the heavens themselves it is in diverse forms, 8920. In human speech there are many things derived from correspondences with the spiritual world, 8990. Speech through the eustachian tube, also by the lips, face, and eyes, amongst the inhabitants of a certain earth in the universe is described, 10,587. Of speech by the face and lips closing in what is sonorous, modified by ideas amongst the inhabitants of a certain earth in the universe, 10,708. See UNIVERSE. Of cogitative speech, for what use, in what manner it is effected, 10,709. See also UNIVERSE.

SPHERE. See PERCEPTION, COMMUNICATION, ODOUR, IDEA. Spirits are perceived as to their quality from their spheres, 1048, 1053, 1316, 1504. How these spheres are procured, from example, 1505. The sphere of self-love, an example, 1506. The spheres of authority of those who were born in dignity are diverse, 1507, 1508. They are tempered with goodness with the good, 1508. The sphere of the flatterers how troublesome, and inducing torpor, 1509. The spheres of the principles and persuasions of what is false excite confir-



mations, 1510, 1511. See PRINCIPLE. The sphere of one who was lukewarm, 1513. Spheres of hatred are poisonous, 1512. Spheres do not always exist sensibly, 1520. Sensible spheres are manifested by odours, 1514, 1517-1519. See ODOUR. Evil spirits dare not assault the regenerate, because instantly from their sphere there is reply and resistance, 1695. The spheres of phantasies are as mists, 1512. The spheres of spirits are from the activity of things in their interior memory, 2489. The quality of the spheres of those who are in the life of evil, 2041. Spiritual spheres surround every one, a disagreeable sphere those who are in mere external things, and a grateful one those who are in things internal, also in goodness, 4464. The sphere is the life of every one, according to his end, or, what is the same thing, according to the affections of his love, *ib.* Spiritual spheres surround man, *ill.* by those who ascribe all things to fortune, 5179. A spiritual sphere is an exhalation flowing forth from the life of loves, and consociations and dissociations in the other life are according to spheres, 6206, end. A sphere of faith and of life surround every spirit, more so a society, *ill.* 7454. Spheres of extension to societies, 6598-6613. The sphere of the extension of truth is according to the quality and quantity of goodness; and according to the sphere of extension in heaven every one has intelligence and wisdom and happiness, 8063. They are conjoined according to spheres, 8630. Every one has extension into spheres of angelic societies according to the quality and quantity of goodness, and also conversely into the spheres of infernal societies according to the quality and quantity of evil, 8794, 8797. It is not allowable for the spheres of an inferior heaven to ascend, for this occasions pain and blindness, 8797. A sphere of Divine Goodness from the Lord surrounds heaven and the societies there, and thus protects them, of which, 9490-9492, 9489, 9499. A Divine sphere surrounds heaven, and also hell, but with this difference, that in hell it is a sphere of Divine truth separate from Divine goodness in externals, but not in internals, 9534, 10,188. What conception is to be formed of the nature of the sphere of Divine truth, 9498. There are spheres from angels and angelic societies, and by them conjunction is effected, 9606. Of spheres, all citations, *ib.* The sphere of goodness and truth which is from the Lord conjoins, but that which is from the selfhood of angels disjoins; thus the Lord alone conjoins, *ib.* end. In heaven there is conjunction according to spheres of life, 9607. Of spheres in general, citations, 10,188, end. Of the Divine sphere of good from the Lord, and its extension through heaven into the hells, and of its various reception according to the quality of the subject, *ib.* The infernals cannot enter heaven on account of the contrariety of spheres, 10,187. Spirits are consociated and dissociated according to spheres of affections and thoughts thence derived; if otherwise, there is collision and anxiety, 10,312.

SPIES denote those who learn the truths of the church only to secure gain, 5432.

SPIRIT. See also ANGEL, SOUL, GENIUS. The Spirit of God is mercy, 19. With every man there are spirits and angels, by whom he is ruled by the Lord, 50, 697. I have conversed with spirits and angels, and man was so created as to be capable of conversing with them, 5, 67-69, 1880; therefore heaven and earth are conjoined, 1880. They who come into the other life know no other than that they live

in the body, 320, 447. Of those who reason about spiritual things from things sensual, scientific, and philosophical, 196. Few believe in the existence of spirits, still less that any one can converse with spirits, 448, 1594. Few believe in a life after death, 946, 1594. What have been the opinions of some concerning spirits, 443, and following numbers. Some have supposed them to be something obscure like phantoms, *ib.*; some, that spirits were not extended, but were mere thought, 444, 445; some have denied that a spirit is in space, 446. Spirits have sight, hearing, smelling, touch, more exquisite than when in the body, also desires, affections, thoughts, and all faculties more excellent; and they converse one amongst another, 321, 322. Spirits and angels have every sense except taste, 1880, 1881. See SENSE. Spirits are indignant when they are told that they do not enjoy the senses, 1630, 1881. The state of spirits is more perfect than that of men, 1389. Spirits see nothing in the solar world except through man, 1880. They saw through my eyes, *ib.* Of what quality and whence the life of evil spirits is, 1742. Evil spirits are deprived of all power with the regenerate, and from their sphere perceive instantly a reply and resistance, 986, 1695, 1740. Spirits are allowed to do evil, but not to speak what is false, 986. They are not allowed to speak what is false except from evil, which is their life, 1695. Of the speech of spirits and angels, 1634-1650, 1754-1764. See SPEECH and TONGUE. Infernal spirits cannot excite anything of evil and the false with infants and the simple in heart, 1667. The Lord had no power from evil spirits, but all from Himself, because from goodness, 749. Temptations arise from evil spirits, 741, 751, 761. Evil spirits and genii fight against man's loves, thus against his very life, 1820. All spirits and angels have been men, 1880. The organic substances of spirits are not where they appear to be, 1378. What it is to be withdrawn from the body, or not to know whether one is in the body or out of the body; in that state the spirit of man has an exquisite sense, 1883. What it is to be conveyed by the spirit into another place, 1884. Spirits and angels are organic substances, 1533. Spirits and angels perceive the interior things of the thoughts of man, 1931. All changes of state, both as to things of the will and things of the understanding, are ruled of the Lord by spirits and angels, 2796. Spirits and angels are with every man, and by them there is communication, 2886, 2887. Spirits and angels appear as men, 3633. Spirits are real substances and forms, and the good are endowed with a purified body, 3726. The Divine Spiritual, or the Divine Truth, is what is called the Spirit of Truth spoken of in John, 3969, end. There are spirits and angels by whom communication is effected, 4047, 4048. Man is in the midst of spirits and angels of a quality agreeable to his own, 4067, 4073, 4077. They who are in evil invite societies to themselves, but to those who are in good, societies are adjoined by the Lord, 4073. From societies, as from causes, the attendant angels discern the quality of the man, *ib.* The Lord had societies of spirits and angels with Him, but He took nothing from them, but by them from the Divinity, *ill.* 4075. Spirits are exceedingly indignant when they are compelled to recede, 4077. There are mediate societies which serve for mediums and communication, 4088. How societies of a twofold kind are separated from those who are being regenerated, and it is done in freedom, 4110, 4111. Of the

changes of their state when this takes place, 4111. They are conjoined as to affections, and at length are where their ruling affection is, *ib.* In the other life there is a communication of affections, so that spirits know no other than that the affections are theirs; so with spirits when they come to man, 4186. From the situation and application of spirits to myself, I was enabled to know of what quality they were, 4403. It is the spirit which is sensible in the body, 4622. A spirit enjoys much more exquisite senses than man in the body, the reason, *ib.* The things which were seen in the other life were seen with the eyes of my spirit, not of the body, *ib.* The Divine Truth from the Lord is the Comforter, and the Spirit of Truth, 4673, end. The quality of evil spirits and where they are, and the quality of genii and where they are, 5035. With the ancients, by the spirit was meant the interior man who was to live after the death of the body, but at this day is meant abstractedly only interior affection and thought, 5222. The Spirit of God is Truth in which is Goodness, and it proceeds from the Lord, 5307. The spiritual principle in the universal sense is the affection of goodness and truth for the sake of goodness and truth, not for the sake of self, 5639. Of angels and spirits attendant on man, 5846-5866, 5976-5993. See MAN. Of the world of spirits, 5852. See WORLD. Of emissary spirits, who are called subjects, 5856. See SUBJECTS. There are two spirits from hell with man, because there are spirits and there are genii; the difference between spirits and genii, what, 5977. Man does not believe that two spirits from hell are attendant on him, yet it is according to the doctrine of the church, in some manner that spirits from hell and angels from heaven are attendant upon man, 5979. The defiled and filthy things of infernal spirits are turned into mild things with the angels, 5981. See also SUBJECTS. There are spirits who appear of a gross body, and they are such as have persuaded themselves contrary to what is Divine, and have thereby closed the interiors, 5991, 6318. That man may live, it is altogether necessary that angels from heaven and spirits from hell be adjoined to him, 5993. The soul is the man himself who lives after death, and it is better to call it the spirit, or interior man, than the soul, 6054. A spirit in the other life appears as a man in all things belonging to a man, of which, *ib.* The spirits with man perceive as the man thinks, and not as he is affected by the bodily senses, 6319. The Holy Spirit is the Divine Proceeding, or the Holy Truth which proceeds from the Lord, 6788. Holy is predicated of the truth which proceeds from the Lord, and the Holy Spirit is Holy Truth, *sh. ib.* The Divine Truth proceeding from the Lord cannot be heard nor perceived until it has passed heaven, and then what is holy is perceived, 6982. The Holy Spirit is the Divine Truth which proceeds from the Lord, and it is not any Spirit from eternity, 6993. The Divine Truth, which is mediately uttered, is also immediately from the Lord, 7004. Of the Holy Spirit. See HOLY. Spirits conversed with men in ancient times, 7802. The sin against the Holy Spirit, why it cannot be remitted; it is hypocrisy or deceit, *sh.* 9013, 9014. The Comforter or Spirit of Truth is the Divine Truth from the Lord, 9199. The Divine Proceeding from the Lord is the Holy Spirit. See citations, 9228. To breathe denotes a state of the life of faith, and hence soul denotes the life of faith from animation, as also spirit



which is so called from wind, *ill.* and *sh.* 9281. To speak with spirits is hurtful unless man be in genuine faith and be led of the Lord, 9438. To be led to earths in the universe is to be led as to the spirit, and is effected by variations of the state of the interiors by the Lord, 9579, 9580. And the corporeal sensual mind cannot comprehend this, but it may be comprehended by the sensual mind of a spirit removed from the body, 9581. Spirit, when it relates to man, denotes the understanding of truth and the life thence derived, and the Spirit of God and the Holy Spirit is the Divine Truth proceeding from the Lord, shown at large, 9818. Spirits appear near their own earth, because they are of a similar genius with the inhabitants, and they may be present with them, 9968. Man, angel, spirit, is as his love, 10,177. Spirit denotes life from the Lord, and flesh life from man, *sh.* 10,283. Man and spirit are nothing but their own truth and their own goodness, *ill.* 10,298. To fill with the Spirit of God denotes influx and enlightenment from Divine Truth, 10,330. Of thought celestial, spiritual, and natural, what and of what quality, 10,604. See IDEA. In a certain earth in the universe spirits appear in a human form, and how this is effected, as it was effected of old in our earth, of whom, 10,751, 10,752. The spirit of man in the other life appears in all respects as a man, and why this is not known on our earth, 10,758. Man after death is in a human form, and in his body, 5078.

SPIRITUAL. See UNDERSTANDING, CELESTIAL, WORSHIP, INTERNAL, EXTERNAL, NATURAL, HEAVEN, and THE CHURCH, where the spiritual kingdom and the angels there are treated of. The quality of a spiritual man, of a celestial, and of a dead man, 81. A spiritual man, whilst he is becoming celestial, is the sixth day, the evening of the Sabbath, 86. What celestial and spiritual are, 1155, 1577. Celestial, spiritual, and natural succeed each other, 775, 880, 1096, end, 1702, 1707, 1632. The dominion of the spiritual man proceeds from what is external to what is internal, 52. There is a parallelism and correspondence between the Lord and man as to things celestial, 1831, but not as to things spiritual, 1832. The spiritual is intellectual truth, which meets knowledges and effects the birth of the rational mind, 1901. What the celestial is, and what the spiritual, 2046, 2184. What celestial goodness is, and spiritual goodness, 2227; what celestial truth is, and what spiritual truth; the former flows in from the Lord with the celestial man, the latter with the spiritual, 2609. The celestial is of love or of goodness, the spiritual is of faith or of truth, 2507. What the spiritual of faith is, 2504. The celestial and spiritual, who and of what quality, 2088, 2669, 2708. The spiritual are respectively in obscurity, 1043, 2708. The obscurity prevailing with the spiritual is illuminated from the Divine Humanity of the Lord, 2716. The celestial, from the goodness and truth in which they are, can view indefinite things, as in the day, but the spiritual cannot come to the first boundary of their light, because they dispute whether a thing be so, *ill.* by examples, 2718. Of the regeneration of the spiritual. See REGENERATION. The Lord came into the world that He might save the spiritual, 2661, 2716. The spiritual are entangled in things natural and scientific as to the truths of faith, the reason, 2831. The spiritual are saved by virtue of the Divine

Humanity of the Lord, and are adopted, 2833, 2834. The spiritual are compared to stars because in obscurity in respect to the celestial, 2849. The spiritual are within the church, and they who are without do not become truly spiritual until they are illustrated in the truths of faith, 2861. The spiritual are in obscurity as to goodness and truth, 2935, 2937. The spiritual by truth are introduced into goodness, how, 2954. Inasmuch as things spiritual are exhibited in things natural, hence came correspondences and representations, 2987-3002. See REPRESENTATIONS. What the spiritual and natural man are, or what is the same thing, the internal and external man; the spiritual man is wise from the light of heaven, but the natural from the light of the world, 3167. The celestial belongs to good which flows in from the Lord, but the spiritual is the truth thence derived, 3166. By the Fall was effected a separation between the spiritual mind and the natural, and on this occasion the natural began to lift up itself above the spiritual, wherefore regeneration is necessary, 3167. Who are celestial, and who spiritual, 3235. What spiritual good is, and what spiritual truth adjoined to it, 3236. Both the celestial church and the spiritual have goodness and truth, but with a difference, of which, 3240. The spiritual secretly disagree about what is most essential, namely, about the Divine Humanity of the Lord, how much more about other things, 3241. The celestial say that a thing is so, but the spiritual reason whether it be so, 3246. The celestial are from the marriage of goodness and truth, the spiritual from a covenant not so conjugal, *ib.* The sons of the concubine denote the spiritual, *ib.* The spiritual is in the rational, and they little differ, 3264. With a spiritual man in the beginning truth has the dominion, 3330. See TRUTH. The spiritual in the genuine sense is the light of truth from the Lord flowing in into the rational and natural mind, and the celestial is all the flame of goodness from the Lord, 3374. They who reason whether a thing be, and whether it be so, are in obscurity, neither do they see the first threshold of wisdom, *ill.* 3833. There are two kingdoms, the celestial and the spiritual, and the celestial belongs to the province of the heart, the spiritual to that of the lungs, 3887. The natural man is opposite to the spiritual, *ill.* 3913, 3928. Temptation is a combat between the natural and the spiritual man when they disagree, 3928. The spiritual were saved by the coming of the Lord into the world, and they were conjoined with the celestial, because the Lord through the celestial kingdom flows in into the spiritual, mediately and immediately, briefly, 3969. Of those who have only a natural idea respecting things spiritual, and do not acknowledge them, and of those who have a sensual idea, 4046. There is a celestial kingdom and a spiritual kingdom, of which, 4138. What is meant by the celestial-spiritual; they are celestial from mutual love, and spiritual from intelligence thence derived, 4286. The celestial-spiritual are they who partake of the rational, who are Joseph; and who partake of the natural, who are Israel, *ib.* The spiritual man is the interior natural man, 4402. Light from the Lord with him falls into the truths of faith, and there is only a general enlightenment thence, *ib.* The spiritual is that light, and thence intelligence, *ib.* The Most Ancient Church, the Ancient, and the Christian, as to internal things agree, because they are one, 4489; but the Lord flowed

in with the man of the Most Ancient Church by an internal or prior way, but with the man of the Ancient and Christian Church by an external or posterior way, *ill. ib.* 4493. The man of the Most Ancient Church was of another and diverse genius and disposition to the man of the Ancient Church, 4493. The celestial is that which belongs to goodness, and the spiritual that which belongs to truth, and those terms ought to be used, 4585. The spiritual of the celestial is intermediate between the external or natural man, and the internal or rational, *ib.* 4592, 4594. The Lord alone was born a spiritual-celestial man, why, 4592, 4594. The Divine spiritual is the Divine truth which proceeds from the Lord, 4669, 4675. What is spiritual is predicated both of the rational and of the natural, 4675. The difference between the celestial and the spiritual, 4788. Celestial things are the head, spiritual things the body, and natural things the feet, and thus they succeed and flow in, 4938, 4939. What is spiritual and celestial is predicated both of the natural and of the rational, 4980. The spiritual in the natural, what, *ill.* 4988, 4992. They who are merely natural nauseate the things which are of heaven, and are sad at the mere mention of spiritual things, from experience, 5006. What is spiritual is prior, and what is natural is posterior, *ill.* 5013. What is spiritual and what is natural agree in ultimate truth, nevertheless there is not conjunction but affinity, and they are separated, 5008, 5028. Of those who are in natural goodness not spiritual, and their lot in the other life, in respect to those who are in spiritual goodness or grounded in religion, 5032. Of the regeneration of the man of the celestial church as to things of the will, and of the man of the spiritual church as to things of the understanding, 5113. What is celestial and what is spiritual are both in the rational mind and in the natural, 5150. Spiritual things are in scientifics, when they have faith and charity, 5637, end. What is spiritual is an affection of goodness and truth for the sake of goodness and truth, also of what is just and equitable for the sake of these, 5639. Why the Christian world is ignorant of this, *ib.* The celestial and spiritual kingdoms are conjoined by charity to the neighbour, 5922. See CHARITY. Of spiritual truths, what and of what quality, 5951. See TRUTH. What is spiritual is in the light of heaven, and what is natural in the light of the world; the former is the internal of the church, but the latter the external, 5965. The spiritual increase more than the celestial, because the will is destroyed, 6296. The spiritual are in obscurity comparatively, 6289. The spiritual are kept in order by the celestial, by virtue of influx from the Lord through them mediately, and likewise immediately, 6366. Before the coming of the Lord there was no spiritual kingdom, what their quality was after His coming shown, 6372. The distinction between the celestial kingdom and the spiritual kingdom; the external of the celestial kingdom is mutual love, and the internal of the spiritual kingdom is charity to the neighbour, and they are conjoined by a medium, 6435. Mutual love is predicated of the external of the celestial kingdom, and charity of the internal of the spiritual kingdom, *ib.* The spiritual kingdom of the Lord consists of those who are in truths not pure, because the doctrines of the church are to them truths, hence such a goodness exists amongst them as must be impure, but it is continually



purified by the Lord, 6427. The spiritual church is continually assaulted by the hells, and the Lord continually protects it, 6419. There must be influx from the inmost into the goodness of the spiritual church, otherwise its goodness is not goodness, 6499. The spiritual cannot be elevated to the first degree of the goodness of the celestial church, the reasons, 6500. The man of the spiritual church is infested in the other life by scientifics and falsities, and is thereby purified so as to be capable of being elevated into heaven, 6639. The man of the spiritual church is first led by truths into goodness, and next by goodness into truths, 6647, 6648, and so to eternity, 6648. The spiritual is the Divine truth proceeding from the Lord, of which, 6685. The spiritual before the coming of the Lord were detained in the inferior earth in places which are called pits, and by the coming of the Lord they were saved and elevated into heaven, *sh.* 6854. They are the bound in a pit, *ib.* The things which are in the middle heaven are called spiritual, 6945. The spiritual have natural ideas concerning everything celestial and spiritual, and likewise concerning what is Divine, 7091. The spiritual before the Lord's coming were detained in the lower earth, 7090, 7686, 8099. The spiritual are saved only by the coming of the Lord, 7828, 7932, 8261. What is spiritual is held in disdain, 8783. Spiritual things are not to be apprehended scientifically, *ib.* How the case is with the celestial state and the spiritual, 8827, 9277. The spiritual, what, 9550, 9569. The celestial-spiritual and the spiritual-celestial are Joseph and Benjamin, 9671. The celestial and the spiritual differ, 9818. The spiritual is the same as the goodness of the spiritual kingdom, 9915. The spiritual which is from the celestial, 9942. The spiritual-natural, what, 9992. What things are called celestial and what spiritual, 10,604.

**SPLEEN.** The inhabitants of a certain earth have reference to something in the spleen, 9698.

**SPOIL, PREY.** To ascend from the spoil denotes deliverance from hell, 6368. Rapine, to seize upon, plunder, spoil, are predicated of the Lord in the Word, by which is signified that from the Lord by the celestial state there is deliverance from hell, 6441, 6442. To spoil denotes to take away, 6920, also to receive and take into possession, 9340.

**SPOTTED.** It denotes truth with which falsity is mixed, 3993, 3995, 4005.

**SPOTTED.** What is signified by the spotted sheep which were of the flock of Jacob, *ib.*

**SPREAD OUT, TO.** What, 1101.

**SQUARE.** It denotes what is just, *sh.* 9717. A twofold square denotes what is just and perfect, 9861.

**STAFF.** It denotes power, *ill.* 4013. When concerning the Lord it denotes inherent power, *ib.* 4015. It denotes power, *sh.* 4876; and whence, *ib.* What is denoted by the staff of bread and the staff of water, *ib.*; also by the staff of strength and the staff of gracefulness, *ib.* What is meant by an iron rod, *ib.* end. It denotes power, whence, 4936; and magicians seem to themselves to have staffs, *ib.* The hand denotes the power proceeding from the Divine Rational of the Lord, thus interior power; staff the power proceeding from His Divine

Natural, thus exterior power, 6947. Staff denotes natural power, hands spiritual power, 7011. A staff denotes power, and this is from representatives in the other life, of which, and of the magicians there, who have staves, 7026.

STAND, to. To stand before any one denotes presence, 5638, and also appearance, 7436.

STANDARD. When a sign, 8624. See SIGN.

STARS. Stars denote good affections and truths, also evils and falsities, 1808. Falsities are represented by wandering stars, 1128. Good spirits sometimes appear as stars, 1527. What is meant by the dust of the earth, the sand of the sea, the stars of the heavens, 1610. Stars denote the knowledges of goodness and truth, 2495. What is meant by the sea, the sun, the moon, the stars, and the nation, where the Lord speaks of the consummation of the age, 2120. Stars denote the knowledges of faith, thus the spiritual, because therein, 2849. The wise men from the east, who came to Jesus when they saw the star, were of the sons of the east, and they had such prophetic warning from ancient time, as is evident from the prophecy of Balaam, 3762. Stars denote the knowledges of goodness and truth, *sh.* 4697. The sun of the world corresponds, and also the moon and stars, or constellations, as to situation with the abodes of the celestial, 5377. One of the stars appears to the inhabitants of a certain earth in the universe as a sun and flaming, 9697.

STATE. All states of man return in the other life, 823. Changes of place in the other life are changes of state, 1273, 1274, 1275, 1379. All states of evil and of goodness remain after death, and return, but in a different manner, 2116, 2250. Evils are separated from good affections with those who are elevated into heaven, and good affections from evils with those who betake themselves to hell, 2256. All changes of state both as to things of the will and things of the understanding are effected by spirits and angels from the Lord, 2796. State and change of state, what, that they are of the interiors, namely, of the affections and consequent thoughts, which are instead of times and spaces, 4850. Thoughts are variations of state, *ib.* 6326. A full state, what, when goodness is treated of, 7839. A full state, what, that it is filled with goodness in the case of the good, and with evil in the case of the evil, 7984. The varieties of a state of goodness and truth in the other life are as the variations of heat and light in the world, 10,200.

STATUES. See ALTAR and STONE. Statues denote a holy boundary, thus the ultimate of order, consequently truth, *sh.* 3727; and they were erected for a sign, for a witness, and for worship, *sh. ib.* In the opposite sense they denote worship from what is false, *sh. ib.* Pouring oil on the head of a statue denoted that goodness is the source of truth, 3728. To anoint a statue denotes to make truth goodness, 4090. A statue denotes the holiness of truth, 4580. The origin of statues was from the most ancient times, and how they were afterwards made for worship, on which subjects, *ib.* Setting up a statue, offering a libation upon it, pouring oil upon it, represented the progress of the glorification of the Lord and of the regeneration of man from truth to goodness, 4582. An altar is representative of the Lord as to Divine Good, statues as to Divine Truth, 9388, 9389. Statues were

in use amongst the ancients as worship from truths, and afterwards idolatrous worship from falsities prevailed, *ill.* and *sh.* 10,643. The reason they signified worship from truths was because they were stones, and stones signify truths. *ib.*

**STATUTE.** What, 37. Statutes are the externals of the Word, precepts its internals, in the genuine sense, 3382, 8362. The appointed part denotes what is ordinate, 6149, 6150. To set for a statute denotes what is concluded from consent, 6164. To finish what is appointed denotes to do what is enjoined, 7138. For an eternal statute denotes according to the order of heaven, 7884. The statute of the passover denotes the laws of order for those who are liberated from damnation and infestations, 7995. To set a statute and judgment denotes the truth of order then revealed, 8357. A distinction is made between precepts which are of life, judgments which are of the civil state, and statutes which are of worship, *sh.* 8972.

**STAVES or BARS.** They denote the power which is of truth from goodness, *ill.* and *sh.* 9496.

**STENCH.** See **TO STINK** and **ODOUR**.

**STINK, TO.** Stench denotes aversion and abomination, *sh.* 4516, 7161, 7319. The hells have a great stench, of which, 7161; and the inhabitants love to live therein, because they correspond to the evil which they have loved in the world, *ib.* See also **EXCREMENT**, 4631, 4628, 5711-5727, 7161. See **HELL**. Of various stenches originating in various evils, from correspondence with them, 1514, 1631, 4628, 4629-4631.

**STINK, TO.** It denotes to abominate, 4516.

**STOMACH.** Correspondence with the stomach in the body and its operations, 5174-5176. They who are anxious about the future appear in the region of the stomach, 5177. They induce anxieties, as if from the stomach, 5178, 5179. Of the influx which is effected when the spirits of any infernal society converse amongst themselves; when this flows in in a general way melancholy and anxiety are produced when in the region of the stomach, 6202. The covetous who infused anxiety were in the upper part of the stomach, *ib.*

**STONE.** What precious stones denote. See **DIAMOND**. Stones denote truths and inferior intellectual things, 643, 1298. Bricks denote falsities, which are devised, 1296. Stone denotes truth, *ill.* 3720. See **TEMPLE**. A stone on the mouth of a well denotes the Word thus closed, 3769, 3773, 3789, 3798. Stone denotes truth, 6426. It denotes Divine truth which pertains to the Lord's spiritual kingdom, and the stone of Israel denotes the Divine Humanity of the Lord, *sh.* *ib.* Stone denotes truth in the ultimate of order, 8609. An altar of stone signifies a representative of worship in general from truths, 8940. See **ALTAR**. Hewn stones denote those things which are from man's own intelligence, *sh.* 8941. The tool by which stones are cut denotes what is from man's own intelligence, 8942. Onyx stones denote truths of faith which are from love, *sh.* 9476. Stones of fillings denote the good affections of faith, or spiritual good affections, *ib.* Beryl, onyx, and jasper denote the spiritual love of truth, or external goodness of the spiritual kingdom, 9872. Onyx in a general sense denotes the external of the spiritual kingdom, *sh.* 9873. Of precious stones. See **URIM** and **THUMMIM**. A workman



of stone denotes goodness from love, or the will pertaining to the regenerate, 9846. The tables on which the law was written were of stone, and why, because stone denotes truth in ultimates and the sense of the letter of the Word, in which is the internal sense, 10,376.

STONING. It denotes punishment on account of the violation of truth, 5156, 7456. Stoning was on account of what is false, hanging on wood on account of what is evil, 5156. To stone in the opposite sense denotes to offer violence to Divine truth, 8575. To be stoned denotes to be punished as to Divine truths, 8799.

STOP UP WELLS, *ro.* It denotes not to be willing to know truths, and to deny, and thereby obliterate them, 3412, 3420. See WELL.

STORAX. See AROMATIC.

STORE. Food for a store of the land denotes for every use of the natural mind, 5299.

STOREHOUSES. In the opposite sense they denote falsified truths, 6661.

STRANGERS. They were servants, 1097. They denote those who are out of the church, as the Gentiles, 2049, 2115. They denote those out of the church who do not acknowledge anything of the truth and goodness of the church, 7996. A strange land denotes where the church is not, or where there is no genuine truth, 8650. Strange gods denote falsities, 4544. A stranger denotes one who does not acknowledge the Lord, that He is out of the church, 10,112. Strangers denote those who do not acknowledge the Lord and who are in evils and in falsities of evil, *sh.* 10,287. Strange fire signifies infernal love, *ib.* Strangers denote those who are in essential falsities, *sh. ib.*

STRAW. It denotes the scientific truths of the natural man, and provender denotes their good affections, 3114. Straw for the camels denotes scientifics, 4156. Chaff or straw denotes lowest scientifics, and the most common of all, 7112.

STREET. It denotes truth, 2336. The street of a city denotes the truth of doctrine, in like manner as way, *ib.* See CITY and WAY.

STRENGTH. To be renewed in strength denotes to be grown in a will to what is good, 3901. Strength is predicated of goodness, and might of truth, 6342.

STRETCH OUT, *TO.* See EXPANSE. To stretch out the hand denotes the dominion of power, in the supreme sense unbounded power, *sh.* 7673. It is predicated of all power, *ib.* See EXPANSE.

STRIPE. Stripe denotes the hurting of truth, *sh.* 9057. Stripe denotes the punishment of evil, 10,219.

STRUGGLING. With God and has prevailed, in the supreme sense signifies own power, in the internal sense temptation wherein is victory, and in the external sense resistance from the natural man, 3927, 3928. Struggling denotes temptation, 4274.

STUBBLE. It denotes scientific truth, 7131.

SUBJECTS. Spirits send subjects from themselves that they may communicate one amongst another, 4403. Societies send forth emissary spirits, or subjects, that they may have communication, 5856. Communications in the other life are effected by subjects,

5983. Evil spirits send forth subjects round about, as spiders emit their webs, 5984. They who flow in into a subject suppose the subject to be nothing, and the subject supposes all to be from himself, 5985. No one thinks from himself, but from others, and at length all and each from the flowing in of life from the Lord; thus they are perpetual subjects, 5986. The greater the number is of those who have intuition into a subject the greater the power is, 5987. Of subjects who were as in sleep, by whom good spirits spake, when otherwise they were evil, 5988. Subjects deluded the deceitful above the head, 5989. Spirits take subjects elsewhere and such as are near to man, *ib.* The hells send forth subjects, and they appear in certain places, 7111. There are subjects on the part of those who infest and on the part of those who are infested, 7137. Of the injection of these by the evil, *ib.*

**SUBORDINATION.** All subordination, application, and submission must be in succession from the first source of life that there may be conjunction, 3091. In heaven there are subordinations, and in hell, but with much difference, 7772.

**SUBSISTENCE.** See **EXISTENCE.**

**SUBSTANCE** denotes goodness, 4105.

**SUCCESSIVE.** See **CENTRE.** Influx is according to the order of successions, of which order, 7270, 10,099. See **DEGREE.**

**SUCCOTH.** It denotes holy truth derived from goodness, 4392. The journeying of the sons of Israel from Raamses to Succoth denotes the first state of departure and the quality, 7972.

**SUCK, ONE THAT GIVES.** It denotes innocence, 3183. See **INFANT.** She who gives suck and a nurse denote goodness from innocence, 4563, 6740, 6745. What a nurse further signifies, 4563. See **NURSE.** Sucklings denote those recently born who have not yet gained Divine life, 4378.

**SUCKLINGS, AND THEY THAT GIVE SUCK.** A suckling, and also one that gives suck, denotes innocence, *sh.* 3183. One who gives suck and a nurse denotes insinuation of innocence by what is celestial-spiritual, and it also denotes hereditary evil, 4563. A nurse denotes the insinuation of goodness, *sh.* 6740. To give suck denotes to insinuate goodness, 6745. A land flowing with milk and honey denotes what is pleasant and delightful, 6857. See **HONEY.**

**SULPHUR.** What, 1299. It denotes hell, also devastation by the evils of self-love, 2446. Fire and sulphur denote falsities and evils of every kind, *ib.*

**SUM.** It denotes all things, 10,210.

**SUMMER.** With the regenerate the changes of things of the will are like winter and summer, and the changes of things intellectual like day and night, 935, 936.

**SUN.** See **FIRE, FLAME, HEAT, LIGHT, DIM SIGHT, and COLD.** The Lord in the other life is a Sun to the celestial, and a Moon to the spiritual, hence their light, 1053, 1521, 1529-1531; hence the sun denotes what is celestial or love, the moon what is spiritual or faith, 30-38, 1529, 1530. What is meant by the setting of the sun, 1837, 1859. See also **MOON.** The sun denotes what is celestial, the moon what is spiritual, belonging to love, 2441, 2495. The sun in the opposite sense denotes self-love, hence it is evident what the adoration

of the sun means. And the son, or celestial love, appears to those who are in self-love as thick darkness, 2441. What is meant by sea, sun, moon, stars, and nation, where the Lord speaks of the consummation of the age, which is the end of the church, 2120, 2495. The Lord is the Sun of heaven, and hence is light in which is intelligence, and heat in which is love, and hence are correspondences, 3636, 3643. The setting of the sun denotes obscurity as to those things which are of the understanding, *sh.* 3693. The sun denotes love to the Lord, and the moon charity to the neighbour, because the Lord appears in heaven as a Sun and as a Moon, 4060. The sun arising denotes the conjunction of good affections, 4300. The sun rising to him in the internal historical sense denotes when they came into representations, 4312. The Lord as a Sun appears in a middle altitude, a little above the plane of the right eye, 4321, end. The sun denotes celestial love, and also natural goodness, and the moon spiritual love, and also natural truth, 4696. The sun of the world does not rise and set, but the earth revolves, 5084, 5097. The Sun of heaven, or the Lord, never sets, but it appears to set in respect to those who do not receive, comparatively as in the case of the sun of the world, in that it never sets, 5097. The sun of the world corresponds, and also the moon and the stars, 5377. The sun of the world is to spirits behind them when they think about it, because in obscurity, 7078. The Lord as a Sun is in front before the right eye, the reason, *ib.* end, 7171. The Lord is a Sun, from which comes love and faith, as heat and light from the sun of the world, 7083. The Lord was seen in the Sun of heaven by the spirits of Mercury, and likewise by the spirits of Jupiter, and the spirits of our earth who had seen him on this earth, 7173. The sun of the world appears large in the planet Mercury, and the heat then is tempered, whence this is, 7177. The Divine sphere immediately proceeding from the Lord, and a second successive sphere, do not affect heaven, but they appear as belts around the sun, which is the Lord, 7270. The sun growing warm denotes the heat of concupiscences, 8487. A comparison with the sun to show the quality of the Lord's Divine love, 6839, 6849, 8644, and the quality of the light thence derived, see the same numbers. The correspondence of the sun of the world with the Sun of heaven and with several cases of variation, of which, 8812. The sun arising denotes to be seen, 9128. To the setting of the sun denotes when the state ceased, 8615. There appears to the back somewhat dark for the sun of the world, 9755. They who are in self-love are said to adore the sun of the world, briefly *sh.* 10,584. The Lord appears as a Sun, and all light and heat in the heavens are thence derived, 10,809. An explanation is there given of what the Lord predicted concerning the end of the church, when there would be no longer any goodness of love and truth of faith, when it is said that the sun should be obscured, and the moon shall not give brightness, and the stars shall fall from heaven; and stars denote the knowledges of goodness and truth. See STARS.

SUP, ro. It denotes the same as to drink, but diminutively, 3089. "Cause me to sup" denotes desire of conjunction, 3320.

SUPH SEA. It denotes the hell beneath the hell of adulterers separated by waters as of a sea, 8099. It denotes hell and damnation, *sh. ib.* They pass through it who are liberated from infestations, and



are brought to undergo temptations, *ib.* In that hell are they who are in faith separate from charity and a life of evil, *ib.* Of this their hell, 8137, 8148. In the hell, which is signified by the sea *suph*, are they who have been in persuasive faith and in evil of life, 8148. From the sea *suph*, even to the sea of the Philistines, denotes extension from scientific truths to the interior truths of faith; the sea *suph* denotes what is scientific, 9340.

SUPPER. What the bread in the sacred supper means, 2165, 2177. What is meant by eating in the sacred supper, 2187, 2343. What by body, that it denotes the Divine Humanity and the Holy Proceeding of the Lord, thus love itself, 2343, 2359. It denotes external worship, in which the greater part of mankind are principled, 2165, 2177. The bread in the Holy Supper signifies the Lord, and hence His love, and the reciprocal love of man, and all goodness and truth, and in general love and charity, 4211; see in the "New Jerusalem and its Heavenly Doctrine" the articles concerning the Holy Supper, and thus it is a medium uniting man with the Lord, *ib.* 4217, 4735. A meat-offering denotes celestial goodness, and a drink-offering spiritual goodness, similar to bread and wine in the Holy Supper, 4581. Body denotes goodness from love, *ill.* and *sh.* 6135. What is holy flows in from the internal with those who receive the Holy Supper holily whilst they are ignorant of it, 6789. Flesh denotes the Divine Goodness of the Divine Humanity of the Lord, also the reciprocation of man; and blood denotes the Divine Truth of the Divine Goodness, which is from the Divine Humanity of the Lord, 7850. Without the internal sense it cannot in any wise be known why the Holy Supper was instituted, and what is there signified by flesh, body, and bread, 8682, end, also 9003, end. Blood in the Holy Supper is Divine Truth from the Lord, and flesh is Divine Goodness from Him, *sh.* 9127. From the providence of the Lord it has come to pass that in the Catholic religion in the Holy Supper the common people receive only the bread, and the priest drinks the wine, because they worship things external, 10,040. The doctrine concerning the Holy Supper, 10,519-10,522. But it ought to be known what is signified by body, blood, bread, and wine, and the eating of them, in the internal sense, 10,520. What each of the things signify, and the angels have no other perception of them, and hence is conjunction, 10,521. Thus conjunction is effected by goodness from love and goodness from faith, only with those who are in goodness from love and from faith to the Lord from the Lord, 10,522. The Holy Supper is a seal of that conjunction, *ib.* end.

SUPPLICATE, *to.* See *TO PRAY*.

SURETY, *to be.* To be surety for any one denotes to be adjoined to him, 5609, 5839.

SURFACE denotes what is ultimate, 7687.

SUSIMS. See *NEPHILIM*.

SUSTAIN, *to,* denotes the influx of goodness and truth, 6106, 6576.

SWEAR, *to.* An oath when from Jehovah or the Lord denotes irrevocable confirmation from the Divine Being, *sh.* 2842. Truth Divine thus falls into man, who is of such a nature that otherwise he does not believe, *ib.* An oath was by the Divine Humanity of the Lord, *ib.* It was permitted to swear by Jehovah that the

confirmation of the internal man might be represented, *ib.* end. The internal man, who has conscience, does not swear, still less he who has perception, *ib.* Why it was forbidden by the Lord to swear, *ib.* To swear is predicated of truths which are of the understanding, thus it denotes to understand, 3037. An oath denotes confirmation and conjunction, and it is predicated of truths, 3375. To abjure denotes to have at heart, 6514. To swear to Abraham, Isaac, and Jacob denotes a state of the church in which the ancients were, 6589. To swear denotes confirmation of truth, where the Lord's words are explained, forbidding to swear by heaven, by earth, by Jerusalem, and by the head, 9166.

SWEEP, to, the house denotes that all things are prepared and filled with goodness, or to purge from evils, and to prepare that good affections may flow in, *sh.* 3142, and in the opposite sense it denotes to fill with evils, *ib.* end. To sweep the way denotes to prepare that truths may be received, *sh. ib.*

SWEET. It denotes what is delightful, 8356.

SWORD. The flame of a sword turning itself denotes self-love, 309. A dagger and sword are spoken of instead of a knife, 2799. The dagger by which circumcision was effected, *ib.* See also 2039, end, 2046, end, 7040. See CIRCUMCISION. A knife denotes truth combating, or the vastation of truth, and in the opposite sense falsity combating and the punishment of falsity, *sh.* 2799. A sword denotes evil combating by falsity, 4499. What is meant by thrust through with a sword, 4503. Daggers denote doctrines destroying truth and goodness, *sh.* 6353. Sword denotes the devastation of truth and the damnation of evil and falsity, *sh.* 7102. A sword unsheathed denotes continual combat against falsities and evils, and conversely in the opposite sense, *sh.* 8294. A sword on the thigh denotes truth which fights from goodness, 10,485.

SYRIA. Aram or Syria denotes the knowledges of goodness, 1232, 1234. In Syria was the new church from Eber, 1238. Aram-Naharaim, or Syria, denotes the knowledges of truth, 3051. The sons of the east were in Syria, 3249. The sons of the east, like Syria, denote those who are in the knowledges of goodness and truth, *ib.* Padan-aram denotes the knowledges of truth, 3664. It denotes also the knowledges of goodness, 3640. Aram or Syria is called the land of the sons of the east in order to signify, what, 3762. In Syria was the Ancient Church, and remains continued there a long time, 4112; and they signified the knowledges of goodness and truth, *ib.*

## T.

TABERNACLE. See TENT.

TABLE. The table on which were the breads of faces was representative of things celestial, *sh.* 9527. The breads of faces on the table denote the Lord as to celestial goodness, 9545. It is explained why the table, on which were the breads of faces, was on the north side in the habitation, thus denoting goodness in obscurity, which is respectively spiritual goodness, 9684, 9685.

TABLES. The tables of stone on which the law was written denote the book of the law or the Word in the aggregate, *ill.* 9416.

Why they were two, and in what manner they were written upon, illustrated and shown by dividing things into halves when covenants were entered into, *ib.* The engraving and writing on the tables denote the things which were impressed on the life, *ib.* The tables on which the law was written denote the Word, by which there is conjunction with the Lord, 10,375. The reason why the tables were of stone is, because stone denotes truth in ultimates, thus the sense of the letter in which is the internal sense, *ib.* Tables denote the external sense of the Word, what was written on them its internal sense, 10,453, 10,461. The reason why the tables of the law were broken, and others were hewed out by Moses, was because by the tables of Moses is signified the external of the Word such as it was for the sake of the people, of which, 10,603.

TAIL. It denotes the ultimate of the sensual mind, thus falsity which altogether looks downwards, *sh.* 6952. Tail also denotes truth in ultimates, *ill.* and *sh.* 10,071.

TARRY or ABIDE, TO. See TO DWELL.

TASTE. See APPETITE and TONGUE. Spirits have not the sense of taste, but somewhat analogous to it, 1516, 1880. The relish for food denotes the delights of goodness and the pleasant things of truth, 3502; hence such things are savoury meats, *ib.* Savoury meats also denote the delectable things which are of truths, 3536, 3589. The correspondence of the taste and the tongue, 4791-4805. The taste corresponds to the perception and affection of knowing and of growing wise, 4793. See TONGUE. It is not allowable for spirits to flow into the taste, the reason, *ib.* Syrens attempt to enter into the taste that they may obsess the interiors of man, *ib.* Spirits have all sensations except taste, of which they have only somewhat analogous, why, 4794.

TEAR. See TO WEEP.

TELL, to, or RELATE, denotes to perceive, 3209, 8668. See DECLARE.

TEMPLE. Tents signified the same as the temple, 414. The altar and temple were primary representatives of the Lord, 2777. The house of God is the church, heaven the kingdom of the Lord, the Lord as to goodness, and temple denotes the same as to truth, *ill.* 3720. The house of God with the most ancient people was of wood, because wood signified goodness, but the temple was of stone, because stones signified truth, *ib.*

TEMPTATION. Of temptation combats, 59, 63, 227. What temptation is, 847. Temptations are celestial, spiritual, and natural, *ib.* How it is with temptations; evil genii and spirits assault the things which belong to love, thus which man's belong to, *ib.* 1820. What the effect of temptations is, 1693, 1717, 1740. Temptation is on this account that corporeal things may be subdued, 857. The evils and falses with man who is being regenerated are subdued by temptations, not abolished, 1868. Truth is the first thing of combat, 1685. Man must fight from the good affections and truths which he has acquired by knowledges although they are not good affections and truths, 1661. Evil spirits excite evils and falsities, hence come temptations, 741, 751, 761. Man in temptations supposes the Lord to be absent when yet He is then more present, 840. Man cannot at



all endure temptation combats of himself, because he is opposing all the hells, 1692, end. By temptations, evil spirits are deprived of the power of doing evil with man, 1695, 1717. The Lord alone fights on man's side, 1661, 1692. Temptation takes with those who have conscience, and is more acute with those who have perception, 1668. At this day there are not temptations, but anxieties, which are different things and from another source, 762. Dead men cannot endure temptation combats, 270. All temptations are attended with despair as to the end, even those of the Lord, 1787, 1820. After temptations there is fluctuation, 848, 857. Temptation as to things intellectual is slight, 735. The Lord first fought from good affections and truths, which appeared as good affections and truths, 1661. The Lord fought against the evils of the love of self and of the world from love towards the universal human race, 1690, 1691, end, 1812, 1813, 1820. The Lord fought from His own power, 1692. The Lord alone fought from Divine love; all others, whilst they fight from themselves, fight from the love of self and of the world, 1812, 1813. The hells fought against the Lord's love, which was the salvation of the universal human race, 1820. The Lord by temptations and victories from His own power was made justice, 1813. The Lord sustained the most grievous of all temptations, 1663, 1668, 1787. The union of the Human Essence with the Divine in the Lord was effected by temptations and victories, 1737, 1813. See LORD. What is meant in the internal sense by *lead us not into temptation*, 1875. What the good learn from temptations, namely, that they are nothing but evil, and that all things are of mercy, 2334. Temptation is a combat respecting power, 1923. By temptations good affections are more closely conjoined to truths, 2272. None are saved on account of temptations if they yield in them, nor if they suppose they have merited by them; if this be the case it indicates that man has lost the thoughts which he received by temptations, 2273. In all temptation there is freedom stronger than out of temptations, 1937. In temptations there are indignations and many other affections, 1917. Temptation of infants, of what quality, 2294. In temptations they who are tempted are reduced to despair, 2694. God does not tempt, but delivers, and then induces goodness, 2768. In temptations He does not concur by permitting them according to the idea which man has concerning permission, *ib.* Of the passion and most grievous temptations of the Lord, 2776, 2786, 2795. See LORD. The Lord as to the Divinity could not be tempted, 2803, 2814. Neither as to goodness, but as to truth, 2813. And neither could He be tempted as to Divine truth, but as to truth Divine, 2814. The Lord admitted temptations into Himself, 2816. What is written concerning temptations when summed up, 2819. The vessels recipient of truth are softened by temptations that they may receive goodness, 3318. The rational or internal man during man's regeneration receives truth sooner than the natural or external man, and hence also is the combat of temptations, 3321. Truth cannot be interiorly received when incredulity reigns, because this limits and prevents, 3399. See TRUTH and FAITH. They who are being regenerated are first in a state of tranquillity before they are in temptations, and afterwards they return into a state of tranquillity, which also is the end in temptation-combats,

3696. Temptation is a combat between the evil spirits with man and the angels, 3920, 3927. Temptation is a combat from the disagreement between the internal of man and the external, and it is a combat for dominion, 2928, and it is a combat between the delights of each, 3928. Temptation cannot exist unless there be affirmation and acknowledgment of goodness and truth, *ib.* Man undergoes temptations when good begins to act the principal part which is in adult age, 4248. Temptation comes from this source, that the angels hold man in good affections and truths, and evil spirits hold him in evils and falsities, 4249, or because when goodness takes the first place the natural man is in falsities, the secret reason, 4256. No one can be tempted except as to what he loves, thus as to truth when he loves truth, 4274. He who is not in goodness from faith cannot undergo spiritual temptation, because he would yield; and that such are only let into natural anxieties, *ib.* The Lord by temptations admitted into Himself subdued all the hells, and reduced all things into order, and made the Humanity in Himself Divine, 4287. The Lord admitted into Himself temptations from the angels, 4295. None can be tempted but they who are in the affection of truth and goodness, 4299. Temptations are from this ground, that evils and falsities are excited, *ib.* Temptations appear as if they were from the Divine Being, *ib.* Evil spirits are those who excite evils and falsities and temptations, 4307. Temptations exist when goodness is conjoining itself to truths, because fallacies and falses adhere to truths, 4341. Temptation is for the sake of the conjunction of goodness and truth, 4572. It is the combat of spirits attendant on man, *ib.* After temptations there is joy on account of the conjunction of goodness and truth, *ib.* Temptations arise through evil spirits who excite in man falsities and evils, thus by influx thence, *ill.* 5036. They who are being regenerated undergo temptations, *ib.* Truth impressed on the interior of man bears rule in a state of temptations often when the man is ignorant of it, 5044. A state of temptations is filthy and unclean because falsities and evils are excited, but afterwards serenity is effected, 5246. A comparison with the state of man amidst temptations, *ib.* Man is regenerated by temptations, because temptations remove the loves of self and of the world, also because from opposites they give relatives and confirm good affections and truths, and evils and falsities are subdued, not daring to rise up again, 5356. An inversion takes place with man who is being regenerated, and then there is temptation, the reason, 5773. Temptations appear to be evil, *ill.* 6097. What good is procured by temptations, desolations, and desperations, 6144. The Lord turns the evil which the infernals induce in temptations into good, 6574. Man is insinuated into interior societies chiefly by temptations, 6611. Temptation is when man is let into his own evil, and then evil spirits fight against the angels, 6657. Truths exist according to infestations in temptations, *ill.* 6666. Evil spirits use cunning and malice in temptations, *ill. ib.* He who is being regenerated for the most part does not combat from genuine truth, but from the truths of his own church; nevertheless this truth ought to be such that it may be conjoined with goodness, 6765. When man is in temptation he is in a state of obscurity and grief, and afterwards, when he emerges thence, he is in a state of

brightness and gladness, 6829. Spiritual combat or temptation is necessary is not known in the world, but is well known in the other life, 7090, end. Infestations or temptations of the well-disposed take place in the other life that evils and falsities and filthy things may be removed, and before this they cannot be elevated into heaven, 7122. The Lord cannot be tempted as to the Divine Humanity, wherefore He assumed an infirm Humanity that He might be tempted, *ill.* 7193. There is a difference between temptations and infestations; temptations are effected with pang of conscience, infestations not so, 7474. When any are to undergo temptations truths and good affections are arranged by the Lord in a state to undergo them, and then they are nigh unto hell, 8131. The hells fight against man, and the Lord for man, 8159; and the Lord alone fights, and man not at all, *ill.* 8172, 8175, 8176. The spiritual, who were kept till the coming of the Lord, could not come into temptations until the Lord was glorified, because they conquered by His power, 8099. There are spiritual temptations and natural temptations, and the latter sometimes attend the former, and sometimes not, and then they are only pains of mind, 8164; and there is anxiety of melancholy, which is accompanied with temptation, and which is not accompanied, *ib.* end. There is despair in temptations, and then bitter things are spoken, but they are not attended to, because temptation is then at the ultimate limit of power, 8165. They who yield in temptations come into grievous damnation, *ib.* end, 8169. In temptations two forces act, and a Divine force acts from within and draws man back, 8168. In temptations prayers are not so much heard, why; and man ought to engage in combat against falsities and evils as from himself, the reason, 8179. He who once conquers the hells conquers them perpetually, 8273. The Lord alone fought from Himself against the hells, *sh. ib.*, and He alone fights for man, *ib.* Temptation is a combat of the internal man and the external, of which, 8351. Faith and charity cannot be implanted except by temptations, *ib.* Temptation on account of the defect of truth described, 8352. After temptation there is enlightenment and affection by what is pleasant and delightful, why, 8367, 8370, end. Man without temptation cannot be regenerated, and he must undergo many, 8403. To tempt is to explore, 8419. To tempt Jehovah denotes what is contrary to the Divine Being, 8567. Temptations are continual desperations, and they are ended in desperation, *ib.* Truths and good affections are implanted and confirmed by temptations, *ill.* 8924. Of temptations specifically, 8958-8969. They are spiritual combats with those who are being regenerated, 8958, 8959. They are from evil spirits with man, who assault, 8960. They relate to the dominion of evil over goodness, and of the natural man over the spiritual, 8961. Combats are effected by the truths of faith, 8962. Why man is not tempted until he comes to adult age, 8963. Neither is he tempted unless he has the truths of faith, 8964. The state after temptation is worse than the former state if man yields, why, 8965. At this day few are admitted into temptations, *ib.* By temptations truths are confirmed, and concupiscences are subdued, and man is humbled, hence he has intelligence and wisdom, 8966, 8967. Temptations are undergone before man is in goodness, not when he is in goodness, 8968. Man ought to fight as from himself, but to believe that it is from the



Lord; if he does not afterwards believe that it is from the Lord the temptation is of no avail, 8969. The Lord by temptation-combats overcame the hells and arranged all things in order, citations, 9528, end. The Lord when in the world fought with the hells and arranged all things in order, 9937. They who place merit in works cannot fight against the hells, but for those who do not the Lord fights, 9978. Angels instantly come into spiritual idea, and material idea is put off at the first threshold of heaven, 10,568. By temptations the internal is opened and given to man by the Lord, *ill.* 10,685. The good affections and truths pertaining to man do not come to perception in temptations, but after them are implanted and reduced into order, *ib.* Man knows not that this is effected and how it is effected, *sh. ib.* By temptations the internal is opened to man, and afterwards truths are therein implanted and illustrated, because the Lord fights from the interior, *ib.* Not to eat bread and not to drink water forty days and nights denotes a state of temptation, 10,686.

TEN. Ten and tenths denote remains, 576, 1738, 1906, 7284. A hundred denote the same as ten, 1988. Ten denote all, 4638. The tenth of the month denotes a state of the initiation of the interiors, so likewise the tenth day, 7831. A tenth part denotes as much as is sufficient, 8468, 8540, thus also as much as is conducive to uses, 9756.

TENDENCY or ENDEAVOUR. There is a tendency continually in goodness to restore the state in which truth may be subordinate, *ill.* 3610. Tendency produces acts and motions, 3748. Tendency in natural things is from the spiritual world, without which nothing would exist which does exist, *ill.* 5173. The sphere of tendencies to do evil is perpetual from the hells, and the sphere of tendencies to do good from the heavens; and between them there is equilibrium, that man may be in freedom, 8209. In the hells there appear ebullitions, which are tendencies to emerge, 8173. Hell is in the perpetual tendency to destroy heaven, 8295. Tendency and the acts thence derived are in unity, 10,738.

TENDER. Tender sons denote things recent which have not yet gained Divine life, 4377.

TENT. What is meant by tents, 414. They denote the holiness of love, *ib.* 1102, 1566. Tent denotes what is holy, 2145, 2152. What the vails of the tent signify, 2576. The holy of holies in the tabernacle and in the temple represented the Divine Humanity of the Lord, and the things contained therein represented its quality, 3210. Tents denote what is holy in worship, hence the Jews had a tent, and hence the feast of tabernacles, 3312, 3391. The supreme, internal, and external sense of the Word is as the inmost, the internal, and external of the tabernacle, 3440. The tabernacle with all things therein represented, and they signified the three heavens, and the testimony in the ark signified the Lord Himself, 3478. What was represented by the bread there on the tables, *ib.* To fix a tent denotes a state of love, 4128. The tents, which are called succoth, denote the holiness of truth or goodness from truth, *sh.* 4391. To stretch a tent denotes progression of what is holy towards things interior, 4599. A tent denotes a society as to good, 8470. Tent denotes the holiness of union, 8666. The goodness of the new will belonging to man is the habitation of the

Lord there, and the truth of the new understanding thence derived is the tabernacle, *ill.* 9296, 9297. Of the feast of tabernacles, 9296. See FEAST. Tents and the ark represented heaven where the Lord is, 9457, 9481, 9485. See also ARK. The tent above the habitation denotes the external of heaven, 9615. The tent of assembly denotes where the presence of the Lord is, *sh.* 9784. To enter into the tent of assembly when concerning Aaron denotes to represent all things both of heaven and of the church as to Divine Truth, 9963. To come to the altar denotes to represent the Lord as to Divine Goodness, each as to worship, 9964. At the door of the tent of assembly denotes the marriage of Divine Truth and Divine Goodness, *ill.* 10,001, 10,025. The altar and the tent were polluted by the sin of the people, *sh.* and *ill.* 10,208. To give for the work of the tent denotes conjunction with heaven, 10,230. To enter into the tent of assembly denotes to represent all things of worship grounded in spiritual goodness, and that to come to the altar denotes to represent all things of worship grounded in celestial goodness, 10,242, 10,245. The most ancient people dwelt in tents, and tents on that account denote the holy things of worship, 10,545. The tent denotes the Lord, and hence heaven and the church, and hence it denotes all that is holy in heaven and the church, also the holiness of worship and the holiness of the Word, *ill.* and *sh. ib.* The tent of assembly, which was set without the camp, denotes the external of worship, of the church, and of the Word, in which are all internal things, 10,547, 10,548.

TENTHS. They denote remains, 576, 1738. Twice tenths denote the goodness of remains, as well celestial goodness as spiritual, 2280.

TERAH. He was an idolater, 1356. He denotes idolatrous worship, 1353, 1356. In the house of Terah was idolatrous worship, 1992. He represents the general beginning of churches, 3778, 4307. See NAHOR.

TERAPHIM. They were idols by which they inquired of their God and had answers, and they thence signified truths, *sh.* 4111, 4162. They denote interior truths, or from the Divine Being, 4155.

TERTIAN LEADERS. They denote general things under which are particulars, in a series, 8150. And they denote all things in general and particular, 8276.

TESTICLES. Of their correspondence, 5060. They who ensnare in conjugal love by love, friendship, and officiousness are against it, of whom, from experience, *ib.*

THAMAR denotes the church representative of spiritual and celestial things, 4829, 4891.

THEMA. The son of Ishmael; it denotes those of the spiritual church who are in simple goodness, especially amongst the nations, 3268.

THEOLOGY. See DOCTRINE and FAITH.

THIEF and THEFT. What is meant by theft and thieving, and in the internal sense it is not so harsh; thus for a thief to come denotes unexpectedly, 4002. To steal the heart, 4112, 4113, 4131. Theft denotes the evil of merit, 4174. Theft denotes the alienation of goodness and of truth by evil, and it denotes the claiming of the things of others. To steal good and truth is to alienate goodness and

truth by evil, also to claim to self the good affections and truths which are not its own, and especially to apply them to evils and falsities, *ill.* and *sh.* 5135. To steal denotes to claim to oneself the justice and merit which belong to the Lord, 2609. Before regeneration a man claims to himself truth and goodness, thus he is in spiritual theft, not so after regeneration, 5747. A man is in spiritual theft when he claims to himself goodness and truth, and then he cannot enter into heaven, 5758; but still they are not damned if they do it from ignorance and simplicity; they who do it from confirmed principles are devastated, 5759. To steal denotes to take away from any one his spiritual goods, also to attribute to oneself the things which are the Lord's, 8906. To steal denotes to apply truths to evils, *ill.* 9018, 9020. Theft denotes the taking away of goodness or truth, 9125, and a thief signifies the like as theft, namely, the taking away of truth and goodness, 6125, 9126. The digging through of a thief denotes what is done in secret, *sh.* 9125. To be caught when it relates to theft denotes remembrance, 9151.

THIGH. The thighs, like the loins, denote conjugal love, 3021. They denote also all spiritual and celestial loves, because these are derived from conjugal love, 3021. In the opposite sense they denote the loves of self and of the world, *ib.* end. To come forth from the womb and from the loins is predicated of goodness; to be separated from the bowels is predicated of truth, 3294. The hollow of the thigh denotes where there is conjunction of conjugal love, also of celestial and spiritual love with natural goodness, 4277, 4280. The thigh denotes conjugal love, and hence celestial and spiritual love, 4280. Kings coming forth from the loins denote truths from the heavenly marriage, 4575. Of the correspondence of the loins and genitals with the Grand Man, 5050-5062. The loins correspond to conjugal love, or to those who are in that love, 5050-5052. They are celestial and in the inmost heaven, 5052. They are distinct from others, 5053; but what their quality is it has not been given to know, the reason, 5055. Of the infernals who are in contrary things, or adulteries, 5059. The loins denote interior things, 7863. Of breeches. See BREECHES. Of the nakedness of the loins and genitals, 9960. See NAKEDNESS and GENITALS. Of extension from the loins to the thighs when it relates to breeches; it denotes extension of the loves, *ill.* 9961. The loins denote the interior things of love, and the thighs the exterior things, *ib.* A sword on the thigh denotes truth which is combating from good, 10,485.

THIMNATH denotes a state of consulting for the church, *sh.* 4855.

THIN and SLENDER. It denotes of no use, 5214. Thin in flesh denotes not of charity, 5204.

THINK, *ro*, THOUGHT. See IDEA. Spirits think with perspicuity, 322, then they believed the soul or spirit to be abstract thought, 444, 445. In every idea of thought there is somewhat derived from the will, and at the same time from the understanding, 590. The speech of spirits is from the ideas of thought. See SPEECH and IDEA. The internal man is not thought, 978. Evil from hell and goodness from the Lord flow in into thought, 962. The punishment of the rack as



to the thoughts, *ib.* They who were taken up amongst angelic spirits saw the interiors of my thoughts, 1769, end. The Lord alone thought from Himself, 1904. Thoughts are from perception, from conscience, and from no conscience, 2515, 2552. Perception is something else than thought, and that the latter is from the former, 1919. Angels think from the interior of the rational mind, 1914. They who have conscience think from the exterior of the rational mind, *ib.* They who have conscience think from thence, 1919. They who have not conscience think from the natural, sensual, and corporeal mind, 1914. They who have conscience have interior thought from the Lord; it is otherwise with those who have not conscience, 1935. The thought of man is wonderful, and it is unknown to him that it is such, 2557. Societies are sometimes dissociated as to thoughts and discourses, 2129. Angels and spirits perceive the interior things of the thoughts of man, 1931. Thoughts are from the memories; all things of the thoughts remain; and angels and spirits perceive the least things of the thoughts. See MEMORY. There is thought from perception and from conscience, 2552. All changes of state, both as to things voluntary and things intellectual, are ruled by spirits and angels from the Lord, 2796. The all of thought and of will flows in. See LIFE and FREEDOM. What is meant by meditating in the field, 3196. It is the internal or rational man which thinks, and indeed in the external or natural, but with a difference when man is a man and when a spirit, *ill.* 3679. Thoughts are not abstract things, but they are from the purer substances of man, 3726. Some believe the soul to be mere thought, 4527. What the exterior thought is and what the interior, *ill.* 5127. What a man loves reigns universally in his thought although he is ignorant of it, *ill.* 5130. Thought is given sometimes from the interior rational mind, and sometimes from the sensual, according to the state, 5141. The exterior natural mind is a plane, in which, as in a glass, the interiors see themselves, and hence is thought, 5165. Unless the natural mind be in order, as with the regenerate, man cannot think interiorly, thus neither can he have faith, 5168. The thought of man who is in goodness is spiritual, according to the internal sense of the Word, *ill.* 5614. How difficult it is for a man to believe that spirits know his thoughts when yet they know them most minutely, from experience, 5855. Thought is interior and exterior, 6007. Evil flowing in into the thought does not hurt, but when it passes into the will, *ill.* 6204. Spirits know the thoughts, which cannot be believed without difficulty, from experience, 6214; when yet they know the most minute things in the other life, *ib.* They who think sensually have but little perception of what is honest, just, and good, 6598, 6612, 6614, 6622, 6624. Thought appears continuous when yet it is distinguished into ideas, 6599, 6624. Thought and affection diffuse themselves into societies round about, from experience, 6600-6603, 6605, 6609. The case herein is as with spheres of rays from objects of the earth, 6601. Thought enters into the common sphere of societies, and thus does not move the societies specifically, 6600, 6603. Thought appears like a river, 6606. Thought when it pours itself forth, makes a circuit according to the form of the cineritious substance in the brain, and the superior forms which are in heaven are incomprehensible, 6607.

Spheres of the thoughts from societies represented by clouds, 6609, 6614. With man the ideas of thought vary, are multiplied, are divided, and are extended to various societies, 6610. In the ideas of thought there are things innumerable, 6613-6625. See *IDEA*. The ideas of the thought of those who live evilly, and hence think evilly, 6625. Man is insinuated into societies principally by temptations, 6611. Thought is active and passive, active when a man speaks, and it is the speech of the spirit of man, not comprehensible, because without expressions of language, and passive when man does not speak, 6987. The quality of the celestial form of thought; the things which are clear are in the midst, those which are obscure are round about, and the things which are opposite verge downwards, 8885. Work of continuance denotes the intellect, *sh.* 9598, 9688. Man can hardly distinguish between truth and goodness, because hardly between thinking and willing, 9895.

**THIRTEEN.** What, 1668, 2109. Thirteen denotes holy remains, 2109.

**THIRTY.** It denotes somewhat of combat, 2276. Thirty denotes what is full of remains, *sh.* 5335. Thirty years denote a state full of remains, 7984. Thirty denotes what is full, 9082.

**THORN.** Thorn and thistle denote curse and vastation, 273. Thorns denote the falsities of concupiscences, *sh.* 9144. The crown of thorns on the Lord represented the state of the church at that time as to the Word, *ib.* end.

**THOUGHT.** See **THINK**.

**THOUSAND.** It denotes much, also infinite, 2575. Princes of thousands denote primary truths in the first degree, because above princes of hundreds, 8712. Thousand denotes much, *sh.* 8715.

**THREE.** Three denotes nearly the same as seven, 720, 901. Three or third denotes the last time, also the last state of the church, and of the things which belong to the church, 1825. Three days and the third day signify what is complete, or an end and a beginning, 2788; the signification is grounded in this, that the Lord rose again on the third day, *ib.* Third further denotes somewhat, 6904, and what is not yet complete, 2788, end. To set away of three days between denotes altogether to separate, 4190. The third day and three denote what is complete and continuous even to the end, and one period greater or less, *sh.* 4495. From three months denotes a new state, 4901. From three days denotes a new state, 5123. On the third day denotes the ultimate of a state, when it is new, 5159. To a way of three days denotes a state of renovation, 6904. Three days denote a full state, and what a full state is, 7715. Tertian leaders. See **TERTIAN**. Three days denote absolutely, 8347. Sons of the third and fourth generation denote falsities in a long series and their conjunction, 8877. Three and a half denotes what is full and even to the end, *sh.* 9198. One and a half, when it is a division of three, denotes what is full, 9488, 9489. Three denote perfection, because that anything may be perfect there must be successive order of three things, as end, cause, and effect, *ill.* 9825. From three there exists a one, 9866. Seven denote an entire period when holy things are treated of, in like manner three when any subject whatever is treated of, 10,127. Three thousand

denotes what is plenary, 10,492. Sons of the third and fourth generation denote falsities and the evils thence derived, *ill.* 10,624.

THREE AND A HALF, 9198. See **THREE**.

THREE HUNDRED. What, 1709. Three hundred denotes what is full, *sh.* 5955.

THRESHING-FLOOR. It denotes goodness from truth and where goodness from truth is, also where the truth from goodness is, *sh.* 6537.

THRONE. It denotes what belongs to royalty, and to sit upon it denotes the Lord, thus a throne denotes the Divine truth which proceeds from the Lord, hence heaven also is called a throne, and in such case the natural mind respectively, *sh.* 5313. In the opposite sense it denotes the kingdom of falsity, *sh. ib.* end. What is meant by the apostles sitting on twelve thrones, 2129, 6397, 9039. A throne denotes the Lord's spiritual kingdom, 8625. See **KING**.

THRUST THROUGH or STABBED. It denotes truth and goodness extinguished, *sh.* 4503. An explanation of the process of one thrust through lying in a field (Deut. xxi. 1-10), 9262.

THUMB OF THE HAND. It denotes truth in its power, and also intellectual truth, 10,062. In like manner the thumb of the foot, but in an inferior degree, *ib.* 10,063.

THUMMIM. See **URIM**.

THUNDER. Voices which are of thunders denote truths Divine, 7573. See **VOICE**. Thunders denote truths Divine, and the brightness of lightning what is of truths from the Divine, 8914.

THUNDER, *ro.* Discourse sounding as of many, 1763.

THYMUS. Of the correspondence of the thymus gland, who they are, and of what quality, to whom this gland corresponds, 5172.

TIME. There is no notion of time in the other life, 1274, 1382. Times and spaces in the other life are not, 2625. Spaces and times signify states, the latter states as to existing, the former states as to being, *ib.* All times signify states, 2788. Times and places denote states, 2837. Times denote states, as the times of the age of man, of which, 3254. Space and time denote states, because there is no idea of space and time in the other life, nor in the internal man with man, 3356. Man can think of nothing without space and time, but it is otherwise with the angels, 3404. What time is, and there is none to those who are in the affection of genuine love unless impatience and consequent solicitude adjoin themselves, 3827. Spaces correspond to state as to being, and what is meant by state as to being, and time corresponds as to existing, 3928. Time denotes state, and "it came to pass at this time" denotes the state of the things which follow, *ill.* 4814, 4916. Notions derived from time are not in the other life, *ill.* from experience, 4882. Ideas concerning times cannot be apprehended in the other life, because the sun there does not make times, *ill.* hence times denote states, 4901. In the other life there are vicissitudes, like the vicissitudes of the day, namely, morning, mid-day, evening, twilight, and in hell night, of which, *ill.* 6110. States in the other life are as the times of evening, of night, of morning, and mid-day, 7218. Times and spaces denote states, illustrated by a comparison of the sun of the world with the sun of heaven, 7381. "To a stated



time" denotes in that state, 8070. Times denote states, citations, 10,133. Times denote states, whence this is in the other life, 10,605.

TO-DAY. To this day and to-day in the Word denotes what is perpetual and eternal, *sh.* 2838, 3998. "As to-day" denotes as to time and apparently, 3325, 3329. It denotes what is perpetual and eternal, as also to this day, 4304. From now denotes what is eternal, 6984. Also yesterday, also to-day, it denotes what was prior and what is future, 7140. To-day, always, continually, when spoken of the Lord, denotes what is eternal, 9935.

TO-MORROW. It denotes to eternity, 3998. What is meant by care and solicitude for the morrow, and who are in it, and who are not in it, *ill.* 8478, 8480. The day following or the morrow when it relates to the Judaic nation denotes duration to the end of the church, 10,497.

TONGUE. The Hebrew tongue is adapted to the internal sense, 618. See TASTE and APPETITE. The tongue signifies opinion, 1159, 1215, 1216. The opinions of spirits concerning truths flow in into the tongue, 1159. Of the language of spirits and of angels. See SPEECH. Men from exterior memory are in the languages of expressions, but spirits from interior memory are in universal language, 2472, 2476. See MEMORY. Of the correspondence of the taste, the tongue, and the face with the Grand Man, 4791-4805. The tongue in general corresponds to the affection of truth, and afterwards to the affection of goodness from truth, 4791. Why the tongue serves both for nourishment and for speech, from correspondence, 4795, namely, because it corresponds to the affection of knowing and to the affection of thinking, and of producing what is thought, *ib.* Who they are that occasion violence to the tongue, and what is their quality, 4801. There are many things from the spiritual world in languages and expressions, 5075.

TOOL, A GRAVER'S. To form an idol with a graver's tool denotes from self-intelligence, 10,406. See also 8942.

TOOTH. Gnashing of teeth denotes the collision of falsities with the truths of faith in the case of those who conclude from fallacies of the senses and the falsities thence derived, *sh.* 4424, end. See also the EXPLANATION OF THE SIGNIFICATION OF TEETH IN THE APOCALYPSE EXPLAINED, 556. What is meant by gnashing of teeth, 4424. Of the correspondence of teeth, 5565-5568. They denote those who have scarce anything remaining of spiritual life, 5561. Of a robber who had no face but only jaws and teeth, 5566. Of a certain scoffer also without face, and with teeth instead of a face, 5567. *Bonlie* seems to me to be of this description. Those who favour nature in opposition to the Divine Being are they who gnash with the teeth, 5568. Tooth denotes the exterior understanding, and hence natural truth, *sh.* 9052. When it relates to a servant it denotes the sensual mind, 9062. By the teeth are signified the corporeal selfhood, 10,283.

TOPAZ, RUBY, and CARBUNCLE. They denote the love of celestial good, or the internal good of the inmost heaven, 9865.

TORN. It denotes death occasioned by another, and thus evil without its blame, *ill.* 4171.

TORN TO PIECES, TO BE, denotes to perish by evils and falsities, 5828.

**TOUCH.** See **SENSE.** Spirits have a most exquisite touch, and all sensations have reference to the touch, 322, 1630, 1880, 1881, 1883. The sense of touch is common to all the senses arising from what is perceptive, which is what is internally sensitive, 3528. To touch denotes communication, translation, and reception, *ill.* and *sh.* 10,130, 10,199. Sight also is effected by touch, 10,130.

**TOUCH, to.** See **TOUCH.**

**TOWER.** It denotes the worship of self, 1306. Tower denotes the interior things of truth, and in the opposite sense the interior things of falsity, *sh.* 4599. Gammadims in the towers denote the knowledges of interior truth, *ib.*

**TRADING.** See **MERCHANT.**

**TRANQUILLITY.** See **PEACE.** A state of tranquillity is an external state of peace, 3696. They who are regenerating are at first in that state, and likewise at last. See **REGENERATION.** Man comes into the tranquillity of peace when he comes into interior truth and life, 4393.

**TREAD DOWN, to.** It denotes depression, 258.

**TREASURE.** See **RICHES.**

**TREE.** The trees of the garden of Eden denote perceptions, 103. What is signified by the tree of lives, 105. Trees denote perception, 2163, also knowledges, 2722. The tree of science appeared with a viper, or a representation of the men of the church at this day, 2125. A shrub or twig denotes a little of the perception of truth, 2682. To be cast under one of the shrubs denotes to be desolated as to truth, *ib.* The ancients celebrated holy worship on mountains and in groves, but this was forbidden when that worship became idolatrous, *sh.* 2722. That worship in groves was according to the species of the trees, 2772. A tree denotes perceptions when the celestial church is treated of, and knowledges when the spiritual church is treated of, 2972. An influx of heaven from the Lord extends into the subjects of the vegetable kingdom, as into trees and plants, 3648. The ancient church celebrated worship in gardens and groves beneath trees, according to their significations, 4552. The regeneration of man is represented principally in trees, of which, see 5116. The blossoms of a tree represent the state near regeneration, *ib.* The fruit of a tree denotes the knowledge of good, 7690. A tree denotes the knowledge of truth, 7692. To plant denotes to regenerate, *ill.* by comparison with a tree, 8326.

**TRIBE.** The twelve tribes denote all things of goodness and truth, or of faith and charity, *sh.* 3858, 3926, 4060. The twelve tribes are named in various orders, and they have a signification according to the order, *sh.* 3862, 3926, 3939. The four first births of the sons of Leah, Reuben, Simeon, Levi, and Judah, represented in order the progress of the regeneration of the celestial man, and the seven following to Joseph the progress of the regeneration of the spiritual man, 3921, end. The tribes where they are named in the Word signify of what quality they are in that state which is described, 3939. And where the birth of the sons of Jacob is treated of, the sons describe in order the regeneration of man and all things of faith and love in one aggregate, because that state is there treated of, *ib.* The sons of Jacob when named in another order have another signification, and

represent all things which are in the Divine Natural Humanity of the Lord according to order, 4603. The sons of Jacob, or the twelve tribes, represented all good affections and truths in general, so likewise specifically and in particular, 6335. By them was represented the church, 6337. The tribes signified various things according to the order in which they are named, and thus they signified innumerable things, *ib.* It is said of the tribes and apostles that they should exercise judgment, but this relates to the truths which are signified by them, 6397. The sons of Israel denote the church, 6637. The tribes represent various things of the Lord's kingdom according to the order in which they are named, 6640. Heaven with the societies therein is represented by the tribes, families, houses of the sons of Israel, 7836, 7891, 7996, 7997. The tribe of Judah was the first, after that Reuben, Simeon, and Levi were cursed, 10,335.

TRINITY. What is trine is one, namely, the Divinity itself, the Divine Humanity, and the Divine Proceeding, 2149, 2156.

TROOP. See GAD. A troop, from which Gad is called, in the supreme sense denotes omnipotence and omniscience, in the internal sense goodness from faith, in the external sense works, 3934-3936.

TROUGH. It denotes goodness from truth, 3095, 4017. Little troughs denote the doctrine of charity, 6777. See CHARITY, GUTTER.

TRUE. See TRUTH.

TRUMPET. The sound of the trumpet denotes celestial goodness, 8802. The voice of a trumpet denotes a state of the angelic heaven, 8815, 8915.

TRUMPET. A trumpet signifies evangelization, 4060, end.

TRUTH, TRUE. See also GOOD. Divine truth is order, and Divine goodness is the essential of order, 1728. Truth is a vessel for things celestial, 1496. The Lord adapts the things with man that they may serve as vessels for things celestial and may appear as truths, 1832. There is no parallelism and correspondence given between the Lord and man as to truths, or things spiritual, but as to good affections or things celestial, *ib.* Of the delight and happiness of truth, also of goodness, 1470. Scientifics are not truths, but vessels of truth, 1469. The truths of faith are compared to garments, 1073. From himself man can do nothing good and think nothing true, 874-876. The process of man's regeneration by intellectual truths, 1555. Truth is the beginning of temptation combat, 1685. Truths are vessels recipient of goodness, 1900, 2063, 2261, 2269. There is a marriage between goodness and truth, 2173, 2507. See MARRIAGE. Of the marriage of goodness and truth, from which comes conjugal love. See MARRIAGE. How truths are said to have gained life, 1928. Truth tends to goodness and proceeds from goodness, 2063. During regeneration the Lord insinuates goodness into truths, thus truths are vessels recipient of good, *ib.* How truth is implanted in the goodness of charity during man's regeneration, 2189. Man is regenerated by the truths of faith, *ib.* Man is not regenerated by truth, but by goodness from truth, 2697. Goodness and truth are implanted with the spiritual, and he who is regenerated acts from the affection of goodness, 1904. Man by regeneration receives from the Lord a new rational mind, exemplified, 2657. How with the regenerate the ideas are bent to good affections and truths from the Lord, 2475. See also REGENERATION, RATIONAL, FAITH. There



is no other truth but that which is from goodness, *iii.* by examples, 2434. Goodness cannot flow into truth so long as man is in evil, 2388. Truth with man is according to goodness in like proportion and degree, 2429. The same truths with one are truths, with another less true, and with others even falsities, 2439. Man cannot be saved by the truths of faith, but by the good affections which are in truths, 2261. There is an affection of good and an affection of truth, what is the distinction, 1967. There are two affections of goodness and of truth, and the ancients instituted a marriage between them, 1904. The quality of those who are in the affection of goodness and of those who are in the affection of truth, 2422, 2430. There is an affection of rational truth and one of scientific truth, 2503. Goodness Divine flows into truths of every kind, but more closely into genuine truths, 2531. Goodness Divine flows in into appearances and into fallacies, 2554. The truths with man are appearances imbued with fallacies, also with falsities, but the Lord still conjoins Himself with man and forms conscience in him, 2053. Conjunction is reciprocal, namely, of the Lord with man and of man with the Lord, 2004. Things rational are appearances of truth, 2519. The quality of an idea of truth without goodness is, and the quality of its light in the other life, 2428. Rational truth without goodness is morose, 1949-1951, 1964; but what its quality is when derived from goodness, 1950. Truths derived from goodness are disposed according to affinities in heaven, 1900, 1928. There is truth intellectual, rational, and scientific, of which, 1904. What celestial truth is, and what spiritual truth is; the former flows in with the celestial man, the latter with the spiritual man, 2069. Who are capable of coming into the knowledges and faith of truth and who are not, 2689. A distinct idea between goodness and truth has not been formed, 2507. The Lord made Himself Goodness itself and Truth itself, 2011. All goodness and truth are from the Lord, 2016. Divine goodness elevates all to heaven, but truth damns all to hell, 2258, 2335. Man ought to compel himself to think what is true and to do what is good, 1937, 1938. Rational truth cannot perceive Divine truth, exemplified, 2196, 2203, 2209. The first-formed rational mind, because it does not comprehend, makes light of intellectual truth, exemplified, 1911, 1936, 2654. What it is to be judged from goodness and what from truth, 2335. Things rational and scientific are like a body and clothing to things spiritual, 2576. Of the appearances of truth. See APPEARANCES. Truth without goodness appears pointed, 2799, end. The Lord as to Divine truth could not be tempted, but as to truth Divine, and the Son of Man is Truth Divine, 2813, 2814. Truth Divine is what was scourged by the Jews and crucified, 2813. All truths have affinity with each other, 2863. Heavenly freedom is of the affection of goodness and truth, and infernal freedom of the affection of evil and falsity. See FREEDOM. Man ought to do good and to think truth as from himself that he may receive a heavenly selfhood and heavenly freedom, 2882, 2883, 2891. All goodness and truth are from the Lord, and so far as man believes that they are from Him so far he is in His kingdom, 2904. The first state of those who are being regenerated is, that they suppose goodness and truth to be from themselves, and they are left in that opinion for reasons treated of; but when they are regenerated they believe that goodness and truth are

from the Lord, and at length they perceive it, 2946, 2960, 2974. Goodness flows into the rational mind by an internal way, but truth by an external way, 3030. What is false can never be conjoined with goodness, nor what is true with evil, from experience, 3033. The first affection of truth in the natural mind is not from genuine truth, but the affection of genuine truth comes gradually, 3040. Truth is the form of goodness, 3099. What is scientific is the vessel of truth, and truth is the vessel of good, 3068. By influx truths from the natural man are continually called forth, elevated, and implanted in goodness, which is in the rational mind, 3085, 3086. The first affection of truth which is to be initiated into goodness is impure, and it is successively purified, 3089. There is a reciprocation of truth when it is to be conjoined to goodness, 3090. Power is predicated of truth, thus of the hands, arms, shoulders, 3091. Goodness is what enlightens, but by truth, 3094. Enlightenment by truth penetrates further and effects more thoroughly, *ib.* Good flows in by an internal way, and truth by an external way, into the rational mind, but they are conjoined in the rational mind, 3098. Truth acknowledges its own goodness, and goodness its own truth, that they may be conjoined, 3101, 3102. When truth is conjoined with goodness in the rational mind it is appropriated to man and vanishes out of the external memory, 3108. A most exquisite exploration and precaution is exercised to prevent truth being conjoined with evil and what is false with goodness, 3110, 3116. There must be innocence and charity that truth may be received, 3111. Truth is faith, 3121. Truth in the internal sense is charity, *ib.* Mercy and charity are from the Lord, it is an influx of love, and truth is also an influx of charity in respect to the celestial, and it is an influx of charity and faith in respect to the spiritual, *sh.* 3122. Truth is formed first in the natural man by an influx of good through the rational, 3128. If there be correspondence truths are formed, if there be not correspondence falsities are formed instead of truths, *ib.* 3138. First truths are appearances of truth, afterwards appearances are put off, and they became truths in essence, from examples, 3131. Truth is initiated and conjoined to goodness in the rational mind according to degrees of instruction, 3141. As light without heat produces nothing, so the truth of faith produces nothing without goodness from love, 3146. That truth may be conjoined with goodness there must be consent from the understanding and the will; when from the will, then there is conjunction, 3157, 3158. Truth cannot be conjoined with goodness except in a free state, 3158. The affection of goodness and the affection of truth in the natural man are as brother and sister; but the affection of truth called forth from the natural man into the rational is as a married man, 3160. Rational goodness flows in immediately into natural goodness, not so into natural truth, *ib.* The rational as to truth is procured by knowledges, and truths are appropriated when they are conjoined with goodness, and then they are of the will, and for the sake of life, 3161. Goodness makes to itself truth, to which it may be conjoined, because it acknowledges nothing for truth but what is in agreement with it, *ib.* There is nothing in the universe which has not reference to goodness and truth, 3166. What natural goodness is and what natural truth, 3167. Man is not born into natural truth, still less into spiritual truth, but he has everything to learn, otherwise he would be viler than a brute, 3175.

Truth can with difficulty be elevated out of the natural mind into the rational on account of the lusts of evil and the persuasions of what is false, and the fallacies thence derived, thus on account of reasonings and doubts whether it be so, *ib.* Truth is elevated into the rational mind when man begins to be averse to reasonings against truth and to reject doubts as ridiculous, *ib.* Goodness acknowledges its own truth, and truth its own goodness, 3179. Truth perceives in itself an image of goodness, and from goodness the very likeness of itself, in which it originates, 3180. An illustration by example, how the case is with truth when it is being elevated out of the natural mind into the rational, 3182, 3190. When truth is elevating out of the natural mind into the rational it passes from the things which are of the light of the world into those which are of the light of heaven, thus from what is obscure into what is clear, whereby man comes into wisdom, 3190. Divine truth natural and Divine goodness natural, as two wings elevate the truth, which is to be initiated into goodness in the rational mind, 3192. Truth must be initiated and conjoined to goodness not once, but through the whole life, and in the other life, 3200. What is meant by truth being separated from scientifics and elevated thence, and conjoined to goodness, explained, 3203. Truth in a man about to be regenerated is like as with an infant; namely, he first learns what is of science, then it becomes of the life, *ib.* Pure truths are not given with man, nor even with an angel, but are in the Lord alone, 3207. But the appearances of truth with an angel and a man who is in goodness are received by the Lord as truths, *ib.* What the appearances of truth are, exemplified, *ib.* end. Between the goodness of the Lord's rational mind and truth from the natural mind there is not a marriage, but a covenant resembling the marriage covenant, 3211. Both the celestial church and the spiritual have goodness and truth, but with a difference, 3240. The goodness from truth in its first existence is truth, exemplified, 3295. The case with goodness and truth is as with offspring, namely, they are conceived, are carried in the womb, are born and grow up, 3298, 3308. Goodness and truth are conceived together, but goodness gives life by truth, and each is called soul, 3299. Goodness is connate with man, not truth, on account of hereditary evil, but still truth adheres to goodness with some power, 3304. Scientifics are the truths of the natural man, 3293. The truths of the natural man are scientific, sensual, and doctrinal, and these succeed each other, 3309, 3310, end. Doctrines are founded on scientific truths, and these on sensual truths, and without the latter and the former no idea can be had concerning doctrines, 3310, end. Goodness from the rational mind flows into goodness from the natural immediately, but into the truth of the natural mediately, and this is signified by Isaac loving Esau, and Rebekah Jacob, 3314, 3513, 4563, end. Goodness reduces truths into order, 3316. Truths are vessels recipient of goodness, or they are perceptions of the variations of form according to changes of state, 3318. From various reasonings it appears as if faith is prior to charity, or truth to goodness, but it is a fallacy, 3324. See several things cited of faith and charity, or of truth and goodness, *ib.* With the spiritual man truth has dominion over goodness as to time apparently, but goodness from truth obtains dominion, 3325, 3330, 3336. This is the case, inasmuch as in the affection of truth



there are several things derived from the love of self and of the world, and it is not known that goodness is prior and in that affection, *ib.* The spiritual man when he is being regenerated proceeds from doctrines to goodness from doctrines, from this to goodness from truth, and from this to goodness of life, and when he is regenerated the order is inverted and becomes reversed, 3332. In what manner goodness is adjoined to truths in the natural mind during man's regeneration, 3336. Affection always adjoins itself to the things which have entered into the memory, and they are reproduced together; and the affection of goodness is adjoined to truths from the Lord with man, and by the affection of goodness truths are reproduced, and thus falsities and evils are removed, *ib.* Of the appearances of truth. See APPEARANCES. Truths are received by every one according to apprehension, 3385. If truths are not received goodness cannot flow in so as to become rational or human goodness, and thus spiritual life, because truths are the vessels recipient of goodness, 3387. Many things are received on the ground of their being called Divine, but there will be need of confirmation, 3388. Truths are not knowledges, but in knowledges, 3391. Truth cannot be entirely received when incredulity reigns, because this limits and repels, 3399. Goodness and truth are removed from man towards the interiors so far as he is in evil and in falsity, 3402. To know good affections and truths is not to have them, but to have them is to be affected by them, not from the love of self and of the world, *ib.* Who they are, and of what quality, who are not in goodness from truth, 3459, 3463. Spiritual goodness is formed by truths, and truths are as fibres which form goodness, but which are led and applied into form by interior goodness, 3470, 3579. See GOODNESS. Good is the firstborn, and truth is afterwards begotten, *ill.* by the state of infants, 3494. See PRIMOGENITURE and INFANT. Truths are introduced into the natural mind by suitable pleasantnesses, 3502, 3512. There are innumerable kinds of goodness and of truth, of which, 3519. Truth is apparently in the first place during man's regeneration, thus in inverted order, but goodness is in the first place when he is regenerated, 3324, 3325, 3330, 3336, 3494, 3519, 3548, 3556, 3566, 3570, 3576, 3603, 3701, 3843, 4244, 4247, 4327, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273, 8515, 10,110. Truth and goodness of the natural mind are formed from truth and goodness of the rational immediately, and mediately by influx, 3314, 3573, 3616; and there are innumerable mediums treated of in the internal sense of the Word, 3573. From rational goodness exist inmost good affections and truths in the natural mind, 3576. Goodness from the rational mind produces truth in the natural, almost as life produces fibres in the body, 3579. Good affections and truths with man form as it were a civil state, and this from the form of heaven and influx thence, 3584. Few know what is good and what is true, and none know it but the regenerate, 3603. Goodness is turned into evil, and truth into what is false, when it descends from heaven with the evil, and conversely, 3607. When truth is deprived of the life derived from self it is conjoined with goodness, and thereby receives essential life, *ib.* What is meant by truth having life from self, 3610. The quality of the state when truth is in the prior place, and its quality when goodness is in that place, *ib.* There is a con-

tinual endeavour in goodness to restore the state, that truth may be subordinate, *ill. ib.* Mention is made of lives in the plural, because there are two faculties of life—the will, which is of goodness, and the understanding, which is of truth, and they make one life when the understanding is of the will, or truth is of goodness, 3623. During man's regeneration he is led by the Lord, first as an infant, next as a boy, afterwards as a youth, and at length as an adult, and when he is led as an infant boy he has knowledges of external or corporeal truth, which are such as the knowledges of historical things and of rituals in the world, 3665, 3690, 3982, 3986. Such knowledges of truth admit successively things spiritual and celestial, because inmosty in them there is what is Divine, 3665. What goodness from truth and truth from goodness are; one is inverse in respect to the other, 3699. With goodness and truth the case is as with seeds and ground; seeds are from the rational mind, ground in the natural, 3671. Goodness from truth is inverted in the beginning in respect to truth from goodness, but during man's regeneration they are conjoined, *ill.* by example, 3688. The Lord is Divine goodness, from which is Divine truth, as the sun, from which is light, 3704, 3712, 4577. Goodness is the first of order, and truth the last of order, 3726. Goodness is varied in all and everything by truths, and from truth it receives its quality, *ill.* 2804. Of external and internal truths; they who are only in external truths are weak, wavering, and changeable, but they who are at the same time in internal truths are firm, *ill.* 3820. Truths are conjoined with good affections when they are learnt for the sake of life, 3824. Truths are not conjoined to man except so far as he is in goodness, that is, so far as they become of the life, and they are not conjoined to him by knowing and acknowledging them, 3834. The truths of faith are nothing without affections, *ill.* 3849. Interior truths are not received, but exterior, and by the latter the former, *ill.* 2857. Regeneration is effected from truth to goodness, and this is ascent, next from goodness to truth, and this is descent, 3882. They are not of the church who are in the affection of truth and not in goodness, and who are in the affection of goodness not productive of truth, 3963. Goodness and truth not genuine serve to introduce genuine good affections and truths, 3974. There are mediate good affections and truths which are serviceable in introducing genuine truths and good affections, and are afterwards relinquished, 3665, 3690, 3974, 3988, 3986, 4145. The good affections pertaining to man are mixed with evils, and truths with falsities, but with such evils and falsities as are not contrary, by examples, 3993; but good affections and truths are in the middle, and evils and falsities at the circumference, *ib.* During man's regeneration there is an influx of the Lord into the good affections of the internal man, and through truths there into the natural, 4015. Power is attributed to the truth thence derived, *ib.* Truth is from goodness, 4070. How goodness is conjoined to truth, illustrated by the influx of goodness into the knowledges of truth with man, 4096, 4097. So far as celestial things have the dominion so far truths are multiplied, but so far as worldly things so far truths are diminished, 4099. What is meant by not speaking to any one either goodness or evil, 4126. At

this day there are no knowledges of representation, nor of goodness and truth, wherefore neither can they be easily comprehended, 4136. Goodness becomes various by truths, thus in no case is it altogether alike, 4149. Good affections and truths of a threefold degree are in the internal man, and as many in the external, 4154. See DEGREE. All goodness and truth are from the Lord, none from self, *ill.* 4151. The evil can receive Divine truth in the external man, illustrated by the light of the sun flowing in into objects, 4180. Divine truth is lucent, not Divine goodness, *ib.* Divine truth proceeds from the Lord, and in the Lord is only Divine goodness, *ib.* Divine truth before the coming of the Lord was by influx of the Divinity into heaven; after the coming of the Lord it is from His Divine Humanity, *ib.* One truth is not sufficient to confirm goodness, but there must be many, 4197. Truths are reproduced when the affection of goodness is excited, with which truths entered, and conversely, 4207. Goodness is relatively a Lord, and truth a servant, and they are also brethren, 4267. Truths must be insinuated into goodness that it may be goodness, and they are insinuated by affection, *ill.* 4301. Truths in good affections are disposed into order when according to their order in the heavens, 4302. Goodness from truth is truth from the will and in act, 4337, 4353, 4390. When truths are conjoined to goodness progress is made from things more general to things particular and minute, 4345. The conjunction of goodness with truth, 4353. See REGENERATION. All truths respect love and charity as their beginning and end, and are implanted therein, *ib.* Goodness acknowledges its own truth, and conversely, 4358. Before truth is accepted and conjoined to goodness means of confirmation precede and cause belief, *ill.* 4364. Truths cannot be accepted and conjoined with goodness except with those who are in goodness from charity and of love, *ill.* 4368. The affection of truth appears to be from truth, but it is from goodness, 4373. It is goodness which acts, and truth which re-acts is from goodness, 4380. The truths of goodness, what, 4385. All things have reference to goodness and truth, 4390. Of the correspondence of the sight of the eye with the intellect and with truths, 4403-4421. See LIGHT. The correspondence of the sight of the eye is with truths, because these belong to the understanding, and because there is nothing which has not reference to truth and goodness, 4409. The sight of the left eye corresponds to the truths of faith, and the sight of the right eye to the good affections of faith, 4410. Truth cannot in anywise be conjoined to evil, but to goodness, shown by lights, 4416. Continuation on the correspondence of the sight of the eye and of light with the truths of faith, 4523-4534. Specifically, 4526. Man who is being regenerated has many falsities mixed with truths which are disposed in order when he is regenerated and acts from goodness, and then truths are in the inmost, and falsities are rejected to the last circumferences; it is conversely with the evil, 4551, 4552. Truths are the forms of goodness, *ill.* 4574. Truth is not truth unless from goodness, and falsity when it is received by goodness is truth, 4736. Goodness acts by truth, 4757. Interior truths are conclusions from exterior, 4748. Of some who perceive the truths of faith, and live evilly, in the other life they abuse the truths of faith to gain dominion; their



quality described, 4802. Truth does not become the truth of intelligence until it is led by goodness and passes from the will into act, *ill.* 4884. To set up truth as the essential of the church is attended with many errors, of which, 4925. Truth is to goodness as water is to bread, or drink to food, 4976. Goodness does not appropriate to itself truth, but the goodness of truth, or use, 4984. Of goodness and truth, natural, spiritual, and non-spiritual, 4988, 4992. See NATURE. Spiritual truth and natural agree in ultimates, and there is not conjunction, but affinity, *ill.* 5008, 5020. Abstract spiritual truths have nothing by which they may defend themselves against natural truths, 5008, 5009, 5028. Truth without goodness cannot be given, because truth is the variation of form, and goodness is the delight thence derived, 5147. Truths exterminate falsities, and on the other hand falsities exterminate truths, 5207; and truths and falsities cannot subsist together, 5217. Truths are lucid in the other life, of which, 5219. All and everything in the universe have reference to goodness and truth, and hence the will and understanding with man, 5232. The knowledges of goodness are truths, but they do not become truths until they are acknowledged in the understanding and will, 5276. Truth is conjoined with goodness when man is in charity, 5340, end, 5342. Truths are multiplied only from goodness, 5345. Of which multiplication, 5355. Truth is conjoined with goodness, and goodness with truth, by affection, 5365. They who are in the affection of truth do not remain in doctrines, but search the Word whether they be true, 5432. Truth when it passes into the will becomes goodness from truth, *ill.* 5526. Truth is called goodness when it passes into the will and act and becomes of the life, 5595. Goodness disposes truths in the form of heaven, but evil disposes falsities in the form of hell, 5704. Truths are applied by goodness under goodness, 5709. Goodness of truth is properly spiritual, and truth from goodness is properly celestial, 5733. To claim to oneself goodness and truth is theft. See THEFT. Of truth, that it is from goodness, 5804, 5806, 5816. Between goodness and truth there is close conjunction, 5807, 5835. When the truth of faith is reproduced its affection is also reproduced, and conversely, 5893. See REGENERATION. Goodness multiplies truths around itself, also around every truth, and makes as it were a little star, and by derivations successively, 5912. The reciprocation or reaction of truth into goodness is also from goodness, and how, *ill.* 5928. What spiritual truths are; they are those which are from charity, 5951. Truths are first scientific, next truths of the church, and lastly spiritual truths, *ib.* In what manner non-spiritual truths appear, and in what manner spiritual, from experience, *ib.* Purifications are effected by truths, 5954, end. Truth, to become genuine truth, has its essence and life from charity and from innocence, 6013. Truths are to be insinuated into scientifics, *ill.* 6004, 6023, 6071, 6077. Unless truths are insinuated into scientifics the conjunction of the internal man with the external cannot be effected, 6052. Truths and good affections with the regenerate are disposed into celestial form, in the midst are the best, and so successively, 6028. Truths lead to goodness, *ill.* 6044. The Word ought to be searched to know whether doctrines are true, 6047. See FAITH. Truths seek their life in scientifics, and goodness in truths, 6077. To do mercy and truth denotes goodness and truth,

and is a form of speaking adopted by the ancients, *sh.* 6180. The falsity derived from evil appears hard in the other life, but truth derived from goodness soft, 6359. They who are in truth and not yet in goodness are in fallacies, 6400. Truth has power from goodness. See POWER. See also HAND. It is allowed to the evil to assault truth, but not goodness, 6677. He who is in truths is safe even in the hells, 6769. He who is being regenerated for the most part does not combat from genuine truth, but from the truth of his own church, and then it may be conjoined with goodness, also it is by means of innocence, 6765. Truth prevails immensely over what is false, *ill.* 6784. The Divine truth proceeding from the Lord is the veriest reality in the universe, 6880, 7004. Truths constitute the quality of goodness, because truths become good affections when they become of the life, 6917. The confirmation of truth is effected by enlightenment, and enlightenment is diverse according to the state of every one's life, 7012. Of the truth immediately proceeding from the Lord, and of its conjunction with truth mediately proceeding from Him, that this conjunction is effected with those who are in goodness, *ill.* 7055, 7056, 7058. They who are in truth are rigid, and they who are in goodness are soft, 7068. The varieties of goodness, which are perpetual, are from the truths conjoined to it, 7236. Truths are not to be believed in a moment; the quality of those which are believed in a moment is described, 7298. Examples concerning falsification, hence when it is effected, 7318. Truth falsified has a grievous stench, 7319. The reason why many in the other life are permitted to falsify truths, 7332. Falsities and truths cannot be applied nor conjoined except by intermediates, which are fallacies and appearances, such as are in the sense of the letter of the Word, *ill.* 7344. All things which are according to order have reference to goodness and truth, and all things which are contrary to order to what is evil and false, 7256. Of goodness and truth which are of the Lord, of which, 7564. There are truths and good affections which look upwards in man and which look downwards, 7601, 7604, 7607. See GOOD. Of the conjunction of goodness and truth, or of charity and faith, 7623-7627. See CHARITY. Good affections and truths are taken away from the evil and given to the good, *sh.* 7770. All things are effected by the Divine Being, by the truth proceeding from Himself, 7795. Truth becomes goodness when man wills it and does it, 7835. Pure truth is not given with man, 7902. What the truth of the goodness of innocence is, 7877. Purification is effected by truths, 7918. The delights of the affections adhere to truths that they may be alive, and according to affections they are excited by the angels, 7967. The goodness of the spiritual church in itself is truth, of which, 8042. Every truth has a sphere of extension according to the quantity and quality of goodness, 8063. Truths with those who are in evil are falsified, because they are brought down to evils; and falsities with those who are in good are vivified, because they are brought down to good affections, 8149. Divine truth has omnipotence, and thus it is power itself, also it is the veriest essential, 8200. The affection of truth is from goodness, and the one is conjoined with the other, 8349, 8353. Truths appear undelightful when communication with goodness is intercepted, 8352. Goodness and

truth conjoined make the image of a man, *ill.* 8370. There are six degrees of Divine truth, of which, 8443. The truth of faith has rise from the truth of peace, 8456. What it is to look from goodness to truth, or from truth to goodness. See BACKWARD. How truth is circumstanced with respect to goodness, and what the quality of truth is without goodness, from several comparisons, 8530. Divine truth becomes combating truth by influx into those who are in ardent zeal, 8595. Men of truth denote pure truths, 8711. What the quality of truths must be that they may become good affections is described, 8725. The truths which are not from the Lord are from the selfhood, and they are truths in the external form, but not in the internal form, 8868. Of the affection of truth. See AFFECTION. All truths ought to be under a common affection, and that they perish if under diverse affections, 9094. Truths and good affections with man are as generations, or as families, 9079. Truths mutually acknowledge each other, and this is from angelic societies, in which they mutually love and know each other, *ib.* Purification is effected by the truths of faith, 5954, end, 7918, 9089. Truth lives from goodness, illustrated by a fibre in which is spirit, and by a vessel in which is blood, 9454. Also illustrated by this, that goodness has its form, thus its quality, from truths, *ib.* Truth desires goodness, that is, to do good and to be conjoined to goodness, 9206, 9207. Goodness and truth are in the perpetual endeavour to conjoin themselves, 9495. Truths without goodness are not truths, because they have not life, 9603. Every truth has its goodness, and every goodness its truth, *ill.* 9637. Man can hardly distinguish between truth and good, because he can hardly distinguish between thinking and willing, 9995. All things have reference to goodness and truth, or to evil and falsity, thus to will and understanding, and they must be one, *ill.* 10,122. In each kingdom, both the celestial and spiritual, goodness and truth are implanted, but in a different method; in the former in the voluntary part, in the latter in the intellectual part, of which, 10,124. Divine goodness in the heavens is called Divine truth, whence, *ill.* 10,196. Interior truths are those which are implanted in the life, and not those which are only in the memory, 10,199. Man is nothing but his own goodness and truth, 10,298. See MAN. Truths with man are disposed into serieses according to the disposition of angelic societies in the heavens, 10,303. See SERIES. Spiritual goodness is truth, *sh.* 10,336. To do goodness and truth for the sake of goodness and truth is to love the Lord above all things, and the neighbour as oneself, *ib.* Man is led by truths to goodness, and truth becomes goodness when it becomes of the will or love by the life, 10,367. They who are in truth and not at the same time in goodness cannot be regenerated, *ib.* Evils and falsities have no power at all, *sh.* 10,481. Goodness and truth must be conjoined that they may be anything, *ill.* 10,555. Mercy and truth denote love and faith, *sh.* 10,577. All truth is of goodness, 10,619. Of the falsification of truth, 10,648. See FALSITY. All goodness is of the Lord from the Lord by truths, thus by the Word, *ill.* 10,661. They who are in the internal of the Word, of the church, and of worship, love to do truth and to think truth, so likewise they who are in the external, in which is the internal, but what is the difference; and they who are in the



external without the internal do truth for the sake of themselves and gain, 10,683. The conjunction of truth and of goodness, *ill.* by action and re-action, 10,729. See REGENERATION.

TUBAL. What, 1151.

TUN INFERNAL. Where the most deceitful are, who trample as it were the universe under their feet, 947. Of another tun, where those are who are deprived of rationality, not being malignant, 948.

TUNNEL. Of those who have reference to the tunnel, 4050.

TURBAN. See MITRE.

TURN, to. All turn themselves according to their loves, 10,189, 10,420. See LOVE. They who are in evils turn themselves backward from the Lord, and they avert themselves, *ill.* and *sh.* 10,420.

TURPENTINE. Turpentine-nuts or dates, what, 5622. See NUT.

TURTLE. See DOVE.

TWELVE signifies faith in one whole, 577. It denotes all things of faith, 2989, 2129, 2130. What is meant by the twelve apostles, twelve thrones, and the twelve tribes which they are to judge, 2129. They denote all things of faith, *ib.* end, 2130, end. Twelve signifies all things, *sh.* 3272, 3858. See also APOSTLES. Twelve denotes all the things of faith and charity, 3913. Six hundred thousand also, 144,000, and 12,000, and 144, likewise 72, signifies the same with twelve, namely, all truths and good affections in the aggregate, 7973.

TWENTY. It denotes two tenths, namely, the goodness of remains and the goodness of ignorance, 2280. When twenty is predicated of the Lord it denotes the things peculiar to Him, 4176. Twenty denotes what is holy, and also what is not holy, *sh.* 4759. The twenty-first day denotes a holy state, 7842. Twenty-first denotes what is holy, 7903. Twenty denotes what is full, also in every measure, and altogether, 9641. Twenty signifies several things, of which, 10,222. Twenty, when applied to years of age, denotes a state of intelligence, *ill.* and *sh.* 10,225. From the fifth year to the twentieth, when concerning age, denotes a state of instruction and of science, 10,255. Twenty-eight denotes the holy state of conjunction, 9600.

TWINS. Twins in the womb denote each conceived together, namely, goodness and truth, 3299, 4918.

TWO. Two signifies things holy, also things not holy, 720. Two and six signify combat and labour, 900. Two signifies another thing successively, 1335. Four, as derived from two and pairs, signifies union, 1686. Things are called two when one has reference to the will, the other to the understanding, or to the things which are of the will and the understanding, 3519. Two years denote a state of conjunction, and two denotes conjunction, *ill.* 5194. Two and twofold denote conjunction, 8423. Two denotes to the full, 9103. It denotes all things in general and particular, *ill.* 9166. Two and a half denotes much and full, 9487-9489. Two denotes conjunction and union, 1686, 5194, 8433. It denotes also what is full and all, 9103, 9166.

TYRE. Zidon denotes exterior knowledges, and Tyre interior knowledges, 1201. Tyre and Zidon signify those who are of the church which is in the knowledges of truth and goodness, and hence,

in the abstract sense, the knowledges themselves of truth and goodness, *ib.*

## U.

ULCER. Ulcer denotes things defiled which are from evils, 7524. See WOUND.

ULTIMATE. See EXTREME.

UNDERSTANDING, INTELLIGENCE. See also WISDOM, SCIENCE, DOCTRINE, PHILOSOPHY. What intelligence and wisdom are, 1555. The human mind consists of understanding and will, which ought to act in unity, and not to be separated, 35. Understanding is male, 54. The quality of those in heaven who are desirous to be intelligent from themselves, 546. The understanding of truth and the will of goodness does not pertain to any man as his own, but it appears as if it were so, 633. Understanding and will are most distinct in man, 641. What the understanding of truth is and the will of goodness, 634. Of the three degrees of things intellectual, and of influx according to them, 657, 658. In all and everything of man there is something derived from the understanding, and something from the will, 803. In the spiritual man the understanding is separated from the will, and in the understanding is conscience, 863, 875. In the spiritual church truth and goodness are inseminated in the understanding, 895, 927, but in the Most Ancient Church in the will, 927. The regenerate man is gifted by the Lord with a new understanding and a new will, 1023, 1043, 1044. The regenerate man thinks what is true by a new understanding from the Lord, 928. In the regenerate spiritual man the understanding is separated from the will, and in the understanding is conscience, 863, 875, 895, 897, 1023, 1043, 1044. The process of the regeneration of man by things intellectual, 1555. Intelligence and wisdom are presented to view by light, and they correspond to each other, 1524. What intelligence is, and what wisdom, 1555. Holiness dwells in ignorance, 1557. See also WILL.

Understanding, reason, and science are distinct from each other, 1904. Thus intellectual truth is distinct from rational truth, *ib.* Man believes that he has understanding from himself, but he is much deceived, 2701. The understanding is continually going to meet knowledges that rationality may exist, 1901. Rationality first conceived makes light of intellectual truth, because it does not apprehend it, exemplified, 1911, 1936. What is interior can perceive what is in the exterior, not conversely, 1914. In love and charity there are wisdom and intelligence, 2280. The intellectual part is separated from the will part with the spiritual, 2256. In the antediluvians voluntary goodness was destroyed, and now intellectual goodness begins to perish, 2124. See also SPIRITUAL. The goodness of infancy, the goodness of ignorance, the goodness of intelligence, what the difference, 2280. Man believes that he has understanding from himself, and that it is ingrafted in him, but he is much deceived, 2071. Things intellectual or spiritual meet scientifics, and adapt them to themselves, and hence man has a rationality, 1495.

Man can apprehend with his understanding things which he can-

not effect with his will, *ill.* 3539. What is intellectual is from the will, 3619. Mention is made of two lives in the plural, because there are two faculties of life, namely, understanding and will, the latter being the faculty of goodness, but the former of truth, which make one when the understanding belongs to the will, or when truth belongs to goodness, 3623. They do not come to the first threshold of intelligence and wisdom who are in doubt about all things and inquire whether it be so or not so, 3833. It is shown how the case is with the will and with the intellect, and with the spiritual a new will is formed in the understanding by the Lord, 4328, 4493. The correspondence of the sight of the eye with the understanding, 4403-4421. See SIGHT and EYE, and with light, in the same numbers. See LIGHT. The correspondence is evident from expressions in familiar discourse, 4406. Sight with man depends on the understanding, otherwise than with animals, 4407. The quality of the appearance of intelligence derived from the selfhood, and of intelligence derived from the Divine Being, *sh.* 4419. The subject continued concerning the correspondence of the sight of the eye and of light with the understanding and truths, 4523-4533, specifically, 4526. Where the spiritual church is treated of in the Word throughout there also its understanding is treated of, because the man of the spiritual church is regenerated as to the intellectual part, 5113. The intellect sees from the light of heaven and gives life to the sense of sight with man, 5114. A man intelligent and wise denotes truth and goodness, 5287. Exterior sensual things first open the way to interior sensual things, and then to intellectual things, because intellectual things rise forth from things sensual by a mode of extraction, 5580. The understanding and will must make one that man may be saved, *ill.* 5835. The things which are of the understanding always follow, and those things which are of the will precede, 5969. What the intellectual part of man is; it consists chiefly of the things which are of experience and science, and is also formed from a view of causes from effects and of consequences, 6125. Every one is capable of being perfected as to the understanding that he may be regenerated, *ib.* The intellectual mind is the recipient of things spiritual, *ib.* The intellect of the church, which is Ephraim, consists in apprehending by perception from enlightenment what is true and good from the Word, *ill.* 6222. Perception is illumination of the understanding from the light of heaven, 6608. The intellectual mind is the recipient of faith, *ill.* 7503. The form of thought and of understanding is clear in the midst, and obscure round about, and opposite things look downwards, 8885. The understanding is a form of the will, *ill.* *ib.* Those things which are from man's own intelligence have no life in them, but those things which are from the Word have life, 8941, *ill.* 8944. Evils of the will alone, or of the understanding alone, also of those of both together, 9009. Man has understanding both interior and exterior, of which, 9052. From will and understanding together it comes that things are appropriated to man, 9009, 9069, 9071, 9129. A man is guilty if by the understanding he does not check the evil of the will, 9175. How from infancy intelligence is born and grows, 9103. Of sight from the interior, 9128. See TO SEE. How the will communicates its fire with the



understanding, and then of its state, 9144. Being is of the will, and existing is of the understanding thence, *ill.* 9282. See WILL. The communication of truth and good, thus of the understanding and will, is like that of the heart and lungs, *ill.* 9300. The understanding is that which receives the truths of faith, and the will goodness from charity, *ill. ib.* The new will of goodness is planted in the intellectual part with the spiritual man, cited, 9506. The celestial kingdom corresponds to the will, and the spiritual kingdom to the understanding of man, and the case is similar with man as in heaven, 9835. The understanding is the recipient subject of truth Divine, 9930. All things of the understanding proceed from its will, 9942. The understanding of man is such as are the truths which form it, and reversely, and the will is such as are the good affections of love, 10,064. All things have reference to understanding and will, because to what is good and true, and to what is evil and false, and those two must be one, *ill.* 10,122. What is meant by wisdom, intelligence, science, and work; they also follow in order one after the other with the good, 10,331. The understanding must be from the will to be the understanding of the man himself, 10,332, end. To him who is enlightened by the Lord it is given to understand the truths which are to be believed; and of this description are they who admit the Lord into their life, *ill.* 10,659. What is intellectual cannot be predicated of falsities derived from evil, but of truths derived from goodness, 10,675.

UNION. There is a union of the Divine essence of the Lord with His Humanity, but between man and the Lord there is conjunction, 2021.

UNIVERSAL. Such as man is in general such he is in things minute, 918, 1040, 1316. See also GENERAL. The providence of the Lord is universal in things most minute, 1919, end. What it is to reign universally, 5949. See END. What reigns universally is in all things general and particular, *ill.* 6159.

UNIVERSE. The most deceitful are in an infernal tun, and in a small globe, and they behold without as it were the universe, and trample it under their feet, 947.

UNLEAVENED, THINGS. See LEAVEN.

UPRIGHT or ENTIRE. See INTEGRITY. Justice and just have respect to the good of charity; integrity and entire to the truth of charity, 612, 712.

UPWARDS. The elevation of the interiors of man upwards, 6952, 6954. See ELEVATION. To look above and below self, 7814-7821. See CHARITY also, *ill.* 8064, 9730.

UR OF THE CHALDEANS. What, 1368, 1816. See CHALDEA.

URIM signifies lucent fire, and thummim the brightness thence, 9905. Thummim in Hebrew means integrity, but in the angelic language brightness, *ib.*

URINE. Robbers and pirates are delighted with stinking urine, 820.

USE. The kingdom of the Lord is a kingdom of ends and of uses, 696. Angelic life consists in uses from the good affections of charity, 453. All things have from use their happinesses and delights, 997. In the other life all are bound to perform uses, even the infernal, 696, 1103. All life is the life of use, 1964. The rational mind is accord-

ing to use when it is procured by knowledges and things scientific; and what use is the best, *ib.*

USURY. A usurer denotes one who does good for the sake of gain, and a non-usurer is one who does good from charity, *sh.* 9210.

## V.

VAGABOND and FUGITIVE. It denotes not to know what is true and good, 382, 388.

VAIN, VANITY. To bring the name of God into what is vain denotes to profane Divine truths by blasphemies and to apply Divine statutes to idolatrous worship, as the Jews did when they adored a calf, 8882. Vanity denotes falsity of doctrine, or of religion, and a lie denotes a falsity of life, *sh.* 9248.

VALLEY. It denotes what is beneath, 1723. It denotes what is unclean in worship, 1292. The valley of Gerar denotes inferior truths, 3417. It denotes inferior things, as things natural, sensual, and scientific, *sh.* 4715. There are mountains, hills, rocks, and valleys in the other life, and in the valleys are they who are not yet raised up to heaven, 10,438.

VARIEGATED denotes truth spurious and mixed with falsities, 4005.

VARIETY. In heaven are all the differences of love and of faith, 684. One society is not altogether like another in the other life, 690. Changes of the state of the church are compared to the times of the year and of the day, also to metals, 1837. There are innumerable varieties of goodness and truth in heaven, and by harmony they still make one, like the organs, members, and inward parts of the body, 3241. The church of the Lord is everywhere various as to truths, and still is one by charity, 3267. There are innumerable varieties in heaven as to goodness and truth, 3744. They have reference to the members and inward parts of the body, and in what variety these are, *ill.* 3745; and in general, 3746. Goodness with every one is various, but by celestial love it is formed into one by the Lord, 3986. In one good affection there are various things innumerable, 4005. Goodness is made various by truths, but in no case altogether alike, 4149. There are perpetual varieties in heaven, disposed in a form so as to act in unity, 5598. In heaven there are everywhere perpetual varieties, and the goodness of one is not altogether like the goodness of another, 7236. The variety of goodness is from truths conjoined to it, *ib.* Good affections in the heavens are all various, distinguished into genera, species, and particulars, 7833, 7836. Every one thing exists from various things, 8003. There is an infinite variety of affections which belong to love, 9002. The varieties of a state of goodness in the other life are as the varieties of heat and light in the world, and hence comes perfection, 10,200.

VASTATION. They are kept in ignorance, and the truths of faith are not opened until they are devastated lest holy things should be profaned, 301-303. Churches tend to their own devastation, 407. A new church commences when the old one is devastated, 408, 411. There are two kinds of devastation, one the devastation of those who

are within the church, the other of those who are without, or of the Gentiles, 410. There are devastations in the other life, 698. Of devastations in the other life, 1106-1113. I was let down to those who are in devastations, of whom, 699. They are devastated who have been in falsities and have had a certain kind of conscience, 1106. Some are willing to be devastated, 1107. Some are devastated by a middle state between waking and sleep, 1108. They who have confirmed themselves in what is false are reduced to complete ignorance, 1109. They who have placed merit in works are cutters of wood, 1110. They who have led a moral life, and have supposed thereby to merit heaven, acknowledging only the Creator of the universe, are mowers of grass, 1111. Some without devastation are immediately conveyed into heaven, 1112. Young girls who have been made harlots have a severe instructor, 1113. What devastation is, 2455, end. What is the quality of the desolation of truth with the spiritual who are regenerating, 2682. Why they who are about to be regenerated are reduced to desolation of truth even to despair, examples, 2694. The state of enlightenment and joy of those who come out of desolation into heaven, and how they are there received, 2699. The state of instruction of those who come out of devastation or desolation, 2701, 2704. See REGENERATION. Of the four successive states of the devastation of the church, 4058. Of those who are vastated by fears, 4942. Desolation and devastation are frequently described in the Word and marked by various names, 5360. Of desolation during man's regeneration, 5376. In desolation is presented an image of spiritual death, 6119. What good is produced by despair, desolations, and temptations, 6141. The spirits of our earth are devastated before they can be elevated into heaven, 6928. In the lower earth the devastation of what is false takes place at this day, 7090. The infestations or temptations of the well-disposed are effected in the other life that evils and falsities, together with filthy things, may be removed, and they cannot otherwise be elevated into the heavens, 7122. They are to be kept altogether in a place of devastation that the gross and impure things of the loves of self and of the world may be put off, 7186. From the evil is successively taken away the science of truth, 7465. The evil are devastated as to truths, and the good as to falsities, 7474. How it is with infestations in the other life, the difference between infestations and temptations, *ib.* They who are of the external spiritual church in the other life are in a place of devastation, and are infested, *ib.* They who are infested in the other life are those in the church who have confessed faith alone and have lived a life of evil, *ill.* 7317, 7502, 7545. See also FAITH. The evil are successively and by degrees cast down into hell, and the good are successively and by degrees elevated into heaven, because the devastation of truth and goodness must precede with the evil, and the devastation of what is false and evil with the good, 7541, 7542. When truths and good affections are taken away from the evil they fall down like weights and as birds when their wings are cut off, 7545. It is worse with those who have been of the church and have lived a life of evil than with those who are out of the church, the reason of which, 7554. The evil are devastated as to good affections and truths in the exterior natural mind, which look downwards, and not as to



truths and good affections of the interior natural mind, which verge inwards, 7601, 7604, 7607. The evil devastate themselves by turning the goodness which flows in from the Lord into evil, and this is done successively more and more as the Lord disposes heaven that it may flow in nearer, 7679, 7710. The falsity, with those who infested before the coming of the Lord, was direful, by reason of Nephilim and Enakim, etc., 7686. They who have infested afterwards turn away from and shun those whom they have infested, the reason, 7768. From those who are devastated are taken away the truths and good affections which they have known, and they are transferred to the good, 7770. The evil are devastated by degrees before they are damned and sent into hell, the reason, that the evil may be confirmed that are in evil, and that the good may be enlightened concerning the state of those who are in evil, 7795. Of the devastation of the evil, 7879. The evil devastate themselves, *ill.* 7926. The evil by the presence of the Lord are filled with evils, and the good with good affections, 7989. Infestations have place when the Lord flows in from the interior with goodness and truth, and the hells from the exterior with what is evil and false, whence comes spiritual combat and captivity, 7990. They who come into the other life are devastated as to earthly and worldly things before they are elevated into heaven, 9763.

**VEGETABLE.** There is an influx of heaven into the objects of the vegetable kingdom, 3648.

**VEIL.** The throwing over of a veil, what, and for whom, 963. The wrapping of a sheet, 964. The antediluvians wrap in sheets, but how, 1270. Things rational and things scientific are like a body or clothing to things spiritual, 2576. What the veils of the tent and of the temple signified; there were three; what was signified by each, *ib.* The veil, with which brides covered the face when they first saw the bridegroom, denotes appearances of truth, 3207, 4859. To cover oneself with a veil denotes to obscure truth, 4859. The Jews cover themselves with veils in their synagogues, and likewise Moses veiled his face on account of the shining of his skin, by which he represented truth covered with respect to the children of Israel, *ib.* To remove a veil denotes to dissipate obscurity, 4883. A covering denotes the natural mind, 6377. A veil denotes the understanding, 6378. A covering denotes what is external when it is round about, 9630, 9652. The veil between the holy and the holy of holies denotes the medium uniting the inmost and middle heaven, 9670. What angelic societies correspond to a veil, and they are those which are called Joseph and Benjamin, 9671. The rending of the veil in the temple when the Lord suffered signified the glorification of His Humanity in like manner as in Lev. xvi., when Aaron entered within the veil, which is explained, 9670. The covering of the door of the tent denotes the uniting medium of the middle and ultimate heaven, 9686.

**VENTRICLE.** What is the quality of those who have reference to the ventricles of the brain, 4049.

**VENUS.** The spirits of Mercury applied themselves to the spirits of Venus on the other side, and they agreed together, and there was felt a remarkable change in the brain, 7170. Of the inhabitants and spirits of the planet Venus, 7246-7254. There are two kinds of

inhabitants and spirits, evil and good. The evil appear on this side of the planet, the good on the other, 7246. The planet appears to the left, a little to the back, 7247. They are delighted with rapine, of which, 7248. There are giants there, and they are stupid, 7249. Such of them as are saved are tempted to deep despair, of which, 7250. And their hells are near their earth, *ib.* They who are saved receive faith in the Lord, that He is the only God, Saviour, and Mediator, 7251. The good are and appear on the other part of that earth; they acknowledge the Lord, and they see Him walking amongst them, 7252. In the Grand Man they have reference to the memory of material things, corresponding to the memory of things immaterial, which the spirits of Mercury have reference to, 7253.

**VESSEL.** A water pot or vessel denotes a scientific truth, 3068. The scientific truth is the vessel of inner truth, and truth the vessel of goodness, *ib.* Truths are vessels which are softened by temptations, and by goodness are disposed in order, 3316, 3318. See **TEMPTATIONS**, **TRUTHS**, and **REGENERATION**. Bowls denote things of the memory, 9394. The vessels of the table, on which was the bread of faces, denote the knowledges of celestial goodness and truth, 9544. The vessels of the candlestick, together with the tongs and snuff-dishes, denote things purificatory and evaculatory, 9572. Vessels denote scientific truths, 9724. The vessels of the altar and of the candlestick denote scientific truths serviceable to goodness, 9723, 9724. See **SCIENTIFICS**.

**VESSELS SEMINAL.** To whom these have reference, and of what quality are those who come into that province, from experience, 5056, 8846-8848; also the quality of the semen there, *ib.*

**VIATICUM** denotes support from truth and goodness, 5490, 5953.

**VICISSITUDES.** There are vicissitudes with him who is about to be regenerated and with him who is regenerated, 933, 935. Vicissitudes with him who is about to be regenerated are as cold and heat, 933, and with him who is regenerated as summer and winter, 935, and as to the state of things intellectual, as day and night, *ib.* 936.

**VILLAGE.** Villages denote the external things of the church, 3270.

**VINE.** See **VINEYARD**, **WINE**, and **GRAPE**. Vineyard and vine denote the spiritual church, 1069. Vine denotes the intellectual mind of the spiritual church, and a noble vine the intellectual mind which is of the celestial church, *sh.* 5113. Vine denotes the external spiritual church, 6375. An excellent or choice vine denotes the internal spiritual church, 6376. Vine denotes the goodness of the spiritual church, and olive the goodness of the celestial church, *sh.* 9277.

**VINEYARD.** See **VINE**, **WINE**, and **GRAPE**. Vineyard and vine denote the spiritual church, because vine signifies what is spiritual in heaven, 1069, 9139. A noble vine denotes spiritual good, 4599. Thus vineyard denotes the church as to truth, and hence also the truth of that church, 9139. What the spiritual part of heaven and of the church is. See **HEAVEN**, **CHURCH**, and **SPIRITUAL**. When the angels converse on such things as relate to intelligence and wisdom, thus on what relates to truth from goodness,

there are represented paradises, gardens, vineyards, and forests, 3220.

**VIOLENCE** is predicated of things of the will, thus of filthy lusts, 623. Violence denotes the destruction of charity, *sh.* 6353.

**VIPER.** The tree of science at this day with a viper, 2125.

**VIRGIN** denotes the affection of goodness, thus the celestial church, 2362. Virgin denotes the kingdom of the Lord and the church properly celestial; also the spiritual church, and they are called virgins from conjugal love, thus from innocence, 3081. The parable of the ten virgins spoken of in Matt. xxv. 1-14, explained, 4635-4638. Virgins denote those who are of the church, 4638.

**VISCERA.** Of the correspondence of the interior viscera with the Grand Man, 5171-5189, 5377-5396.

**VISCOUS.** Who and of what quality they are who have reference to the viscous excrement of the brain, 5717. See **BRAIN**. Who have reference to the pituitous substance of the brain, 5718. See **DISEASE**.

**VISION.** See **TO SEE** and **SIGHT**. The visions of the prophets, what, 1619. The visions are according to the state of man, 1786. Two extraordinary visions, 1882; the first, what it is to be withdrawn from the body, and not to know whether in the body or out of the body, 1883; the second, what it is to be translated by the spirit into another place, 1884. I had not visions, but things were seen by me when the body was awake, 1885. Of visions and dreams, even the prophetic, which are mentioned in the Word, 1966-1983. How visions exist by phantasies which are illusions, and such are visionaries, 1967. The visions of enthusiastic spirits, their quality and whence, *ib.* Genuine visions or sights have place when the interior sight is opened and the things which are in another life are seen, 1970. Visions before good spirits are beautiful representations, 1971. Visions are more and more interior according to the heavens, 1972. Of two visions in which were seen garlands and the sports of infants, 1974. Dreams are of the same kind as visions, 1975. See also **DREAMS**. A vision of the night denotes obscure revelation, 6000. Divination, when of the prophets, respects life, vision respects doctrine, 9248.

**VISITATION.** What; it precedes judgment, *sh.* 2242. What is meant by Jehovah visiting Sarah, 2616. It denotes the presence of Divine celestial in the Divine spiritual, *ib.* Visitation denotes the last time, and it is predicated of the church in general and in particular, of a church which is born, and of one which expires, and of a man of the church who is saved, and of one who is damned, 6588. To visit denotes the coming of the Lord when there is no church, of which, 6895. It denotes liberation from falsities, and thereby initiation into the things which belong to the Lord's church and kingdom, *ib.* end. The day of visitation denotes the last time of the church in general, and the state after death of every man in particular, 10,509, 10,510. Visitation denotes the casting out and damnation of the evil, of which, 10,623.

**VOICE.** What, 375. The voice of Jehovah is the Word, the doctrine of faith, conscience, rebuke thence derived, 219, 220.

**VOID** or **EMPTY.** What, 17. It denotes where there is nothing of truth, 4744. Void denotes the fallacies of the senses, 5084. To go empty denotes to live in spiritual want, 6915.



## W.

WAFER. See CAKE.

WAISTCOAT or COAT. It denotes the truth of the natural man which invests another truth, 3301. Waistcoat denotes truth, *sh.* 4677. What is meant by the waistcoat of the sons of a king, the waistcoat of the high priest, the waistcoat of the prophets, *ib.* A coat of various colours denotes appearances of truth derived from goodness, *ib.* 4741, 4742. The Lord's words are explained concerning smiting on the cheek, and concerning a coat, that to him who is desirous to take it the cloak is to be given, 9048. Waistcoat denotes Divine truth in the inmost spiritual kingdom, proceeding immediately from the Divine celestial, 9826. Waistcoat denotes the Divine spiritual from the Divine celestial, thus the inmost of the spiritual kingdom, *sh.* 9942. An explanation of what is signified by the Lord's coat not divided, *ib.* The waistcoat of the sons of Aaron denotes Divine truth proceeding from the Divine spiritual, 9947, 10,013. The ephod with the cloak denotes the spiritual kingdom, but the waistcoat denotes the spiritual derived from the celestial, thus by it the like is signified as by the veil in the tent and by the neck in man, *ill.* 10,005.

WALK, to. What; it denotes to live, 519, 1794. To walk and to go denotes to live, and why, 8417, 8420.

WALL. A wall denotes the truths of faith which defend, and in the opposite sense which destroy, *sh.* 6419.

WALL. Walls denote interior or middle things, *ill.* 10,185.

WALLET. See SACK.

WANDER AND FLEE, to. To wander and flee denote not to know what is true and good, 382.

WAR. Wars represented the temptations of the Lord, and several things besides, 1659, also spiritual combats, 1164. Each of the arms of war signifies something, 1788. The historical books of the Ancient Church were called the wars of Jehovah, and in the internal sense treated of the Lord's combats, 2686. As wars, so also all the arms of war, in the Word denote the things which relate to spiritual combat, *ib.* The Lord is called a Man of war and a Hero, because when He was in the world He alone fought against all the hells, and overcame them, and afterwards He continually fights for man, *sh.* 8273. The book of the wars of Jehovah was a historical book in the Ancient Church, and the combats there described are the temptations or combats of the Lord, *ib.* The hells are desirous to destroy heaven, not by hostile invasion as on earth, but by the destruction of truth and of goodness, and these are combats and wars, 8295. War is the combat of falsity and truth, 10,455.

WARMTH or HEAT. See FIRE and FLAME. Mowers of grass seek warmth from others, but in vain, wherefore they acquire it to themselves by mowing, 1111. They who have been delighted with the Word have warmth according to their delight, 1773. The evil can also produce warmth, but which is filthy, *ib.* Warmth is from love, and love is spiritual warmth, but such as the love is such is the warmth, 2146. Warmth or heat is in the abode where

the lascivious are, but who have not extinguished the desire of procreating children, 2757. As light is from two origins, so warmth or heat are from two fountains or from two suns, 3338. Warmth or heat in the other life are love and affection, *ib.*, and like loves and affections are from the flowing in of the Lord's life, *ib.* In the hells there is also warmth or heat, but as of an unclean bath, 3340. See COLD. The angels are in light and warmth, and the more they are in them the more they are in intelligence and wisdom, because nearer to the Lord, 3339. The Lord is the Sun of heaven, and hence is light wherein is intelligence, and warmth wherein is love, and hence they are correspondences, 3636, 3643. Heaven is in light and in warmth, hell in thick darkness and cold, 3643. To grow warm is to come even to ardour of affection, 4018, also its effect, 4019. There are two origins of warmth, or heat, or fire—the sun of the world and the sun of heaven, and this fire is meant in the Word, and is love in both senses, 5215. See also FIRE, FLAME. Spiritual light and spiritual warmth constitute the life of man, *ill.* 6032. As the case is in the degrees of light pertaining to man, so it is in the degrees of spiritual warmth with him, 6314. Vital heat is love, *ib.* Heat is tempered in the planet Mercury; heat comes from altitude and density of the aerial atmosphere, and from the right or oblique incidence of the sun's rays, not from the sun's nearness, 7177. Of vital heat. See also FIRE. The sun growing hot denotes increasing concupiscence, 8487.

WAS, IT. See TO DO and DONE. It was, or it came to pass, involves a new state, 4979, 4987, and the original it is in the place of distinction, *sh.* 4987.

WASH, TO, WASHING. Washings in the church formerly signified purifications from all kinds of filth, spiritually understood, which relate to the loves of self and of the world, *sh.* 3147. Washings denoted purifications of the natural man, *sh. ib.* To wash the feet denoted to purify the things which belong to the natural man, *ib.* To wash the feet was also a work of charity, likewise of humiliation, *ib.* To wash the feet was customary for travellers and sojourners, the reason, 3148. Washings of garments denote purifications, 5954, end. To wash denotes worship, 6730. Washings formerly, and the act of baptism, signified regeneration by the truths of faith, because spring water signifies the truths of faith, 9089. Washing denotes purification from evils and falsities, which is called baptizing, 2229.

WATCH or WATCHING. See TO AWAKE.

WATCHMAN. See CUSTODY.

WATER-POT or TROUGH. See LITTLE CHANNEL or TROUGH, 3095.

WAX, AROMATIC. See AROMATICS.

WAY. It denotes the understanding of truth and truth itself, 627, 2333. When man is resuscitated there are represented paths of a gentle ascent upwards, 189. What is meant by a way in the internal sense, 2333. To be in the way is to be in a state of the conjunction of truth and goodness, 3123. To sweep or prepare a way denotes to separate things that truth may be received, 3142. See TO SWEEP. There was represented a broad way and a narrow way, their quality, 3477. To be with any one in the way which he walks when predicated of the Divine Being denotes Divine Providence, 4549. Way,

path, bypath, orbit, street, highway, denote truths, and in the opposite sense falsities, *sh.* 10,442. To make known the way when concerning the Lord denotes instruction, 10,564.

WEAK. Of the eyes denotes as to understanding, 3820.

WEALTH. See RICHES. Pleasures, power, and riches are no hindrances to admission into heaven provided they are not regarded as ends of life, 945, 1877. The wealth of the Gentiles denotes the immense plenty of natural goodness, 3048. Wealth denotes the knowledges of good and truth, thus things scientific, briefly, 4508.

WEAPON. See BOW.

WEARY denotes a state of temptation-combat, 3318, 3321.

WEAVER denotes what is celestial, and hence the will, 9915.

WEEK. See SEVEN. What a week denotes, 728. It signifies an entire period great and small, 2044, 3845.

WEEP, to. What is meant by mourning and weeping when predicated of the church, 2910. Weeping is the depth of sorrow and the height of love, 3801. To weep for the dead is a last farewell, 4565. Weeping was a representative of internal mourning, 4786. Weeping denotes mercy, and it is predicated of Jehovah or God, *sh.* 5480. Weeping denotes mercy, and it denotes joy, 5873. It is the effect of mercy, 5927. It is the result of affection, 5930.

WEIGHT. Weight denotes the state of a thing as to good, measure as to truth, *sh.* 3104.

WELL. See FOUNTAIN and WATER. Wells denote falsities because they are unclean, 1688. A well denotes also the Word and doctrine derived from the Word, as likewise a fountain, *sh.* 2702. A fountain denotes pure truth, but a well truth less pure, 3096, 3765. A well of living water is the Word and doctrine derived from the Word, in like manner as fountain, 2702, 3424, 3765, 3774.

WELL, to DO. It denotes to gain life, 4258.

WEST, SETTING. What is meant by the north, south, east, and west, 1605. What by the setting of the sun, 1837. East and west denote states of goodness, north and south states of truth, *sh.* 3708. West denotes a state of goodness in obscurity, *sh. ib.*, and in the opposite sense a state of evil, *ib.* To the sun setting denotes when the state ceased, 8615. The west denotes where goodness is in obscurity, 9653. The west in heaven is from what is opposite to the sun, which is the Lord, and where duskiness appears in the place of the sun of the world, 9755.

WHALE. A whale signifies the general things of science, 42. A whale (*balena*) denotes what is scientific in general and false scientifics, *sh.* 7293.

WHEAT. Wheat denotes the things which belong to love and charity, *sh.* 3941. Wheat denotes the goodness of the interior natural mind, and spelt its truth, 7605. See BREAD OF FACES.

WHEEL OF A CHARIOT. See CHARIOT. It denotes the power of combating, which belongs to the understanding, *sh.* 8215.

WHISPERERS. Of those who speak into the ear, or whisperers, 4657.

WHITE. Truth is represented by white, the reason, 3301. It denotes especially the truth of faith, and in the opposite sense man's own merit and justice, 3993, *sh.* also at 4007. Brightness denotes truth because it is from the light in heaven, 5319.



WHORE. See HARLOT.

WHOREDOM, TO COMMIT. See ADULTERY and HARLOT.

WICKED. It denotes malignity, 9245.

WIDOW. To remain a widow in the house of her father denotes alienation, 4844. Widows denote those who are in truth without goodness and still desire to be led by goodness to truth, and orphans denote those who are in goodness and not in truth, and by truth are led into goodness, *sh. ib.* In the opposite sense those who are not in truth, because not in goodness, and who are in falsity, *ib.*; thus they who are led by goodness into the truth of intelligence are widows in a good sense, *ib.* Widows denote those who are in goodness without truth and still desire truth, *sh.* 9198. In the celestial sense those who are in truth and desire goodness, *ib.*, and in the opposite sense the contrary, *ib. end.* When mention is made of sojourner, orphans, and widows, in a good sense they denote those who are within the church and the reciprocal conjunction of goodness and truth, 9200. An explanation of what the Lord said of the widow in Sarepta of Sidon, 9198.

WIFE. Woman and wife denote the church, 252, 253, 749, 770, also the perverse church, 409. What is meant by man (*vir*) and wife, and what by man (*homo*) and wife, 915. Sarai a wife denotes truth adjoined to goodness, 1468. What is signified by man and wife and by husband and wife, 2517. Why Hagar the handmaid was given to Abraham for a woman, not for a wife, 1907.

WILD ASS. It denotes rational truth; a description of its quality without goodness, 1949-1951.

WILD BEAST. Beasts and wild animals denote affections and lusts, 4546. They denote the lower things in man, or what he has in common with the animals, 908, 1030. Wild animal denotes what is alive and good, 774, 841, 908. An evil wild beast denotes a lie derived from the life of lusts, 4729. An evil wild beast denotes the punishment of evil derived from what is false and damnation, *sh.* 7102. The wild animal of the field denotes those who are in the delights of external truth, 9276. A wild beast denotes evils and falsities, of the love of self and of the world, thus those who are in them, *sh.* 9335. A wild animal also denotes the well-disposed Gentiles because they are in falsities, 9935, end.

WILDERNESS, DESERT. Of Jewish robbers in the wilderness, 940, 941. It denotes what has as yet but little of life, 1927. It denotes what is little inhabited and cultivated, also what is altogether uninhabited and uncultivated, *sh.* 2708. A wilderness denotes what is altogether uninhabited and uncultivated, also in a double sense, namely, in relation to those who are afterwards reformed and in relation to those who cannot be reformed, *ib.* A wilderness also denotes temptations, *ib.*, namely, the devastation of goodness and the desolation of truth. A wilderness is taken in various senses, 3900. A wilderness is predicated of the church where there is no good, and thence no truth, 4736. A wilderness denotes a state of temptation, in some measure, *sh.* 6828. A wilderness denotes where there is no conjunction of the truth proceeding immediately from the Lord with the truth which proceeds mediately, 7055. A wilderness denotes an obscure state of faith, 7313. In the wilderness, when forty years,

or months, or days, are adjoined to it, denotes a state of undergoing temptations to confirm the truths and good affections of faith, *sh.* 8098. The dew and the manna upon the faces of the wilderness denote a new will, 8457. A wilderness denotes the delight of the sensual mind and the sensual mind, 9341.

**WILL.** See **SELFHOOD**, **FREEDOM**, and **UNDERSTANDING**. The understanding and the will are most distinct, 641. In every idea of thought there is something from the will, and it contains things innumerable, 590, 803. What the understanding of truth is and the will of goodness, 634. From will man has the power of understanding, 585. To no man belongs the understanding of truth and the will of goodness, but it appears as if they were his, 633. In the intellectual part is formed a new will from the Lord, which is conscience, 1023, 1043. When a regenerate man does good it is from the Lord by the new will, 928. Man is regenerated as to the intellectual part, not as to the will part, 863, 875. The voluntary selfhood of man must be separated that the Lord may be present, 1023, 1044. Every falsity flows in from the selfhood, 1047. Truths and good affections were implanted in the will part with the man of the Most Ancient Church, not with the man of the ancient and spiritual church, 895, 927. With the antediluvians voluntary goodness was destroyed, and at this day intellectual goodness is perishing, 2124. Of the initiation of the new will from infancy, thus of the reception of good and of truth, and of its succeeding state, 9296, 9297. Those things which are received in the will became of the life, 9386, 9393. The book of life is the interior memory, because on it are inscribed the things of the will, 9386. They who are in the celestial kingdom correspond to the will of man; they who are in the spiritual kingdom to his understanding, and in heaven the case is as with man, 9835. Man can hardly distinguish between truth and goodness, because hardly between thinking and willing, 9995. The whole man is a resemblance of his will and of his understanding thence, illustrated by end, cause, and effect, 10,076. Goodness is not appropriated to man until it becomes of the will, 10,109, 10,110. All things have reference to understanding and will, because to truth and goodness, and to what is false and evil; and those two must be one, 10,122.

**WIND.** East wind, what, 842. Of the east wind, and how societies ill consociated are dissipated, 2128. The east wind denotes the things which belong to lusts and phantasies thence derived, *sh.* 5215. See **EAST**. The wind of the nostrils of Jehovah denotes life from the Divine Being and heaven, *sh.* 8286. The wind of Jehovah denotes life from the Divine Being, *sh. ib.* The four winds and four corners denote all things of truth and of goodness, *sh.* 9642. See also **QUARTERS**.

**WINDOW.** A window signifies the understanding, 655, 658. A window denotes the intellectual faculty or internal sight, 3391.

**WINE.** See **VINEYARD**, **VINE**, and **GRAPE**. What is signified by bread and wine in the Holy Supper, 1798. Wine denotes faith, and bread charity, 1070, 1798. Whence vinous odour, 1517. Who are drunk with wine, 1072. See also **GRAPE**, and **BLOOD**, and **SUPPER**, and **FLESH**. Corn denotes goodness, and new wine denotes truth, each in the natural man, 3580. The sphere issuing from those who

are in the good of charity and faith is sometimes perceived in the other life as a vinous odour, 1517.

**WINE, NEW, or MUST.** Corn denotes natural goodness, and new wine natural truth, *sh.* 3580.

**WINGS** denote spiritual truths, or truths of faith, and in the supreme sense Divine truth, shown; and likewise they denote powers, 8764. They denote truths of faith derived from goodness, *ill.* 9514.

**WINTER.** See **COLD.**

**WISDOM.** What intelligence is and what wisdom, 1555. Wisdom, intelligence, and science are sons of charity, 1226. The Lord has infinite wisdom, because in Divine love, 2572. The internal way which the Lord went, or from love itself, 2500. In genuine love there is wisdom and intelligence, *ib.* The angels have so great wisdom and intelligence, because in love, 2572. Intelligence and wisdom grow to an immense degree with those who are in charity in the other life, 1941. What wisdom is, intelligence, order, in a wise Gentile, 2592. The wisdom of the ancients, who by natural things signified spiritual things, is at this day lost, 3179, end. The angels understand innumerable things, of which man does not apprehend even the most general, exemplified, 3314. They who have received the Divine things of the Lord, namely, love and charity, are gifted with wisdom, and they who do not receive are insane, 4220. They who have been in the love of self and of the world become of no intelligence and grossly corporeal, 4221, from experience. Progression towards things interior manifestly appears in the other life, as from mist into light, 4598. Magi denote interior scientific truths, and wise ones denote exterior scientific truths, of which, *sh.* 5223. A man intelligent and wise denotes truth and goodness, 5287, 5310. They who are in goodness in the other life are in the faculty of growing wise, *ill.* 5527. He who has lived in the goodness of charity comes into all wisdom in the other life, because wisdom is in that goodness, 5859. The Egyptians and Chaldeans called science wisdom, 7296. The wise in heart signify those who are in the good of love from the Lord, 9817. All wisdom is from the Lord, 9943. Man is so far wise as he ascribes all things of truth and goodness to the Lord, 10,227. What is meant by wisdom, intelligence, science, work; they follow in order, and are one, 10,331.

**WITNESS, TESTIMONY.** Witness denotes the confirmation of goodness by truth, and of truth from goodness, *sh.* 4197. Testimony denotes goodness productive of truth and truth produced from goodness, *sh.* *ib.* The reason why there was not to be one witness, but two or three, is founded in the Divine law, that one truth is not sufficient to confirm goodness, *ib.* Testimony denotes the Lord as to Divine Truth, or the Word, in some degree shown, 8535. Not to answer to a neighbour the witness of a lie denotes not to call goodness evil, and truth falsity, nor conversely, 8908. Testimony denotes the Lord as to Divine truth, more fully shown, 9503.

**WOLF.** What wolves signify, 2130. A wolf denotes the avidity of committing rapine, and in a good sense the avidity of snatching away and liberating the good, 6441.

**WOMAN** denotes the church, 252, 253. The seed of the woman denotes faith, 255. The Lord is called the seed of the woman, 256. Old women, who are good affections, return to the spring of youth,



and become beauties in heaven, 553. The female sex from nature is affection, and also lust, 568. Women denote the things which belong to charity, 6014. Women denote good affections, 7337. The woman of a servant denotes what is delightful, 8979, 8980. A handmaid and a female denote the affection of truth, with a difference as applied to those who are in truths, and not in affection, and who are in the affection of truth, 8994.

WOMB. See To CONCEIVE, NATIVITY, GENERATION, BRINGING FORTH.

WOOD. The several kinds of wood denote the lowest things of the will, and this according to their quality, 643. They signify the goodness of affections and the evil of lusts, *ib.* Cutters of wood, who, 1110. To cut wood denotes the merit of justice, and the several kinds of wood denote the good affections which belong to works and to justice, 2784. To dispose wood denotes to adjoin merit to the Divine Humanity, 2812. Wood denotes goodness, *ill.* 3720. See HOUSE. Of hewers of wood, several things from experience, 4943, 8740. Wood denotes good, 8354. Of hewers of wood who are from the earth Jupiter, and whose faces shine, 8740. To cut wood in a forest denotes disputation of good grounded in a religious persuasion and the bringing of anything of a religious nature into question and debate, 9011. Shittim wood, what. See SHITTIM.

WOOL OF SHE-GOATS. It denotes the truth from the goodness of innocence, or celestial truth, in the external man, *sh.* 9470. See SHE-GOAT.

WORD, THE. In the Word there is an internal sense, of which, 1, 5, 64-66, 167, 605, 920, 937, 1143, 1404, 1405, 1408, 1409, 1502, end, 1540, 1659, 1756, 1767-1777, 1869-1879, 1783, 1807. In the internal sense is life and soul, 1405. The Word also of the Old Testament in the internal sense contains arcana, which respect the Lord, whence its life, 1-4. The Word contains innumerable arcana, 937, 1502. So do the historicals of the Word, 755, end. Innumerable things are represented to the angels whilst the Word is being read, 167, 1767, 1768. The Word in every part contains things celestial and spiritual, 639, 680. How many things are in one expression of the Word, shown by open ideas, 1869, 1870. Everything, even to an iota, in the Word is divinely inspired, 1870. The Word, in the sense of the letter, with respect to the internal sense, is as a rude apparent projection around an optical cylinder in respect to the beautiful image in the cylinder itself, 1871. The Word is presented before the Lord as the image of a man, by which heaven is represented, *ib.* They who love the interior things of the Word are represented by a virgin handsomely clothed, and they who reject them by a deformed old woman, 1774, end. How elegant the internal sense is, although mere names occur, 1224, 1767, 1768. The Word is vivified with man according to his life of charity and faith, 1776, end. The Word read by infant boys and girls is better perceived, *ib.* The Word is vivified and perceived according to the life of every one, 1771. Of those in the other life who have seen and perceived the interior things of the Word, 65, 1769, 1770, 1772. They who have loved the Word have warmth according to the delight

thence derived, 1773. What the internal sense of the Word is, shown from good works or fruits of faith; works are charity, charity is love to the Lord, love to the Lord is the Lord Himself, 1873. What is the internal sense of the words "lead us not into temptation," 1875. The angels do not comprehend even one expression, still less names in the Word, but the internal sense, 64, 65, 1434. Names do not penetrate into heaven, and spirits by their speech cannot pronounce even one expression, 1876. All things in the Word are representative and significative, 1408, 1409, 1619. In like manner too the historicals of the Word, 1540, 1659, 1709, 1783. The representatives of the Jewish Church and of the Word arose from the significatives of the Most Ancient Church, 920, 1756. The most ancient style consisted in describing things historically under types, 66, 605, 1756. There are four different styles in the Word, 66, 1139. What it is from external things to see internal; it is from the literal sense to see those things which are of the internal sense, 1807. In the prophetic Word what is celestial and what is spiritual are mentioned separately, hence there are seeming repetitions, 683, 707, 793, 801. The repetition signifies also that something else is treated of, 734. In the Word things are spoken of according to appearances, 589, 926, 1836, 1874. Fallacies and appearances in the Word are adapted by the Lord that they may be as truths, 1832. It is not hurtful although man be in fallacies from the literal sense of the Word, 735. It is not at all hurtful if any one simply believes the Word, but it is hurtful if any one confirms false principles from the Word, 589. Of those who reject the interior things of the Word, who place merit in works, 1774, 1877. A conspiracy by those who reject the interior things of the Word; they are deprived of rationality and dissipated, 1879. Of those who have despised the Word, have derided, blasphemed, and profaned it, 1878. What danger arises from the profanation of the Word, 571, 582. It was necessary that some revelation should be made, conjoining heaven and earth, and because man was born for heavenly things, 1775. I have conversed with those who are distinguished in the Word, 1114. Words being one signify one doctrine in particular, and that the Word denotes all doctrine relating to charity and faith, 1288. Words also signify things, 1785. The Word is different in the internal sense, because it is sent down from the Lord through heaven, and because it unites heaven and earth, 2310, 2495. The internal sense is for spirits and angels, because their ideas are also spiritual, *ill.* by examples, 2333. Many things which are in the internal sense of the Word come only within angelic apprehension, because they come into the things which are of the light of heaven, not into those which are of the light of the world, 2618, 2619, 2629, end. The sense of the letter does not reach to the angels, but the internal sense is for them, 1929, 2015. The Word in the heavens is other than with men, and they have the internal sense of the Word, 1887. The internal sense of the Word is for the angels, and they esteem those things of the Word to be precious which appear to man to be trifling, 2540, 2541, 2545, 2551, 2574. The celestial angels, from affections in the Word, form to themselves lights of ideas, and the spiritual angels from the signifi-

tions of things, 2157, 2275. There is an internal sense, and what its nature is, *sh.* 1984, 2135, 2395, 2495. How copious the internal sense of the Word is, 1965. The internal sense of the Word is sometimes more universal, hence more remote, 2004. How pure the Word is in the internal sense, although it does not so appear in the external sense, 2362, 2095. The historical Word has also an internal sense, likewise the prophetical, 2310, 2333, end. The literal sense, especially the historical, is only an object serving for angelical ideas, exemplified, 2143. The prophetical parts of the Word in very many passages would be of no use unless there was in them an internal sense, exemplified, 2608. The mysteries of the internal sense are less evident in the historical parts than in the prophetical, 2176. Deep mysteries lie concealed in the Word, nor do they appear in the letter, 2161. It is only known from the predication of expressions in the Word what is the subject treated of, 2702, end. The Word in the letter is a cloud, in the internal sense glory, Preface to Gen. xviii. Names in the Word signify things, 1888. The ancient wise ones of antiquity were delighted with the Word, as containing representatives, 2592, 2593. How at this day they explain the inspiration of the Word as to every iota, and how they explain its historical parts, 1886. In the Word there are things inexplicable, 1955, end. The historicals of the Word are representative, and all of the words significative, 2607. The precepts of life in the Word are of use in each sense, both the internal and the external, 2609. The precepts of the decalogue are perceived by the angels otherwise than by men, wherefore they were promulgated with a miracle, *ib.* What is the ground of the representatives which are in the Word and in rituals, 2179. In the Word there are occasionally two expressions, the one involving what is general, the other somewhat determinate in what is general, 2212. In everything of the Word there is a marriage of goodness and truth, 2712. Sometimes there is a species of reciprocation of goodness and of truth in the Word, 2240, end. In the sense of the letter there are sometimes two or three expressed when one is meant in the internal sense, where the Lord is treated of, 2663. The Word is according to appearances, and why, 2242, 2520. The Word is clothed with appearances from the humanity, whence also is doctrine, 2719, 2720. The doctrines of the Word are not understood unless they be rationally explained, 2553. See DOCTRINE. How the Lord taught according to the apprehension of the people, but thought from a celestial spiritual ground, hence the internal sense, 2533. Why the interior things of the Word were not discovered to the Jews, 2520. Why the internal sense describes all the life of the Lord, namely, that all things might be present to the angels, 2523. Why so much is said in the internal sense respecting the union of the Divine Essence of the Lord with His Human Essence, respecting perception and thought, 2249. The Lord is the Word, or doctrine, 2533, end, 3533. The law and the prophets, or Moses and the prophets, denote the historical and prophetical Books, 2606. The Ancient Church had also historical and prophetical Books, inspired also, which were to them the Word, cited by Moses, 2686. They who are unacquainted with the internal sense of the Word give wrong explanations of the Lord's words to Peter



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the latter comprehend internal things, but the former only external things, *ib.* The things which relate to faith derived from the literal sense of the Word ought not to be extinguished, unless after full instruction, *ill.* 9039. The Lord spake from the Divinity, thus such things as contain in them an internal sense, 9049, 9063, end. The things which the Lord spake have in them an internal sense, because He spake from the Divinity, 9886. All things of the Word have in them an internal sense, and this is inspiration, *ill.* 9094, end. The Word is inspired as to every tittle, 9198, end. The laws prescribed to the Jews in the Old Testament are not binding on Christians, and still they are holy from the internal sense, 9211. By the Word there is a connection of heaven with the world, and without the Word the human race would perish, 9212, end, 9216, end. They who in heart deny the Word blaspheme it, *ill.* 9222. Laws were enacted respecting things which rarely came to pass, and still they were most worthy on account of the internal sense, 9259. No one at this day knows where the Divinity in the Word is when yet it is in its spiritual and celestial sense, *ill.* 9280. The Word in the letter is not annihilated, but confirmed by the internal sense, and as to every tittle and iota it is holy and Divine, *ill.* and *sh.* 9349. The laws and judgments and statutes which are, are in force in each sense, and are altogether to be done; some are of use if a person be so disposed, and some are abrogated, to know which, see CITATIONS, 9349. Nevertheless they are equally holy, or are equally the Divine Word, *ib.* end. The Lord willed to be born in this our earth, and not in another, which was done for the sake of the Word, 9350-9362. The principal reason was on account of the Word, 9352. The Word in our earth could be written, 9353. The Word could then be published through the whole earth, 9354. Being once written it could be preserved to the remotest posterity, 9355. Thus it could be manifested to all in the other life that God was made a man, 9356. The Word is the union of heaven and of the world, and in its supreme sense treats of the Lord, 9357. In other earths Divine truth is manifested by word of mouth, by spirits and angels, 9358. The Lord was willing to be born into this earth that He might be made the Word even in the external sense, *sh.* 9360. There is no conjunction of the Lord with what is external without what is internal, *ill.* 9380. Of enlightenment from the Word. See ENLIGHTENMENT and DOCTRINE. Judgments and words denote truths of the spiritual state and truths of the natural state, 9383; hence the Word is called a covenant, so the tables and the ark where the law was, and the Word of the new covenant, *sh.* 9396. How much the external and internal sense of the Word differ, *ib.* In the sense of the letter of the Word there is a spiritual sense; in this a celestial, and thus the Divine sense itself, *ill.* 9407. What the holy internal of the Word is and the holy external, which Moses and Joshua represented, 9419. The Word in the letter is the support and foundation in which interior things close and on which they stand, 9430, *sh.* also, 9432. The things contained in the first chapters of Genesis are historicals composed, *ill.* by the books of that time, 9942. The Word of the Ancient Church from Moses, *ib.* Word denotes discourse, and it denotes thought of the mind, thus everything which really exists, and con-

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TO

THE PASSAGES OF SACRED SCRIPTURE

CONTAINED IN THE

ARCANA CŒLESTIA





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	11 to 13	4402		11	8764
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	4	10569		15	8286, 9818
	6	{ 2446, 2447, 9348		17	8153
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	4	414			{ 6804, 9396
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	6	9666		21	612, 9905
	7	4197	XXVI.	2	5385, 10032
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	8 to 10	3382		6	9262, 9714
	9, 10	2826, 5620		8	9481
	14	7091		16	2576
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	2, 3	923		4 to 6	414
	3	5943		6	420
	6	{ 3008, 8281,		7	2577
		{ 9954		8	5585, 10579
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	6	1420		10	3703
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	11, 12	9836		13	{ 290, 3623,
XXII.	9	4918			{ 5890
	13	5828	XXVIII.	1	4728
	14, 17, 18	3812		6	1096, 1422
	16, 20	9231		7, 8	8261
	18	9093, 9942		8	3008, 9954
	21	2832, 10182	XXIX.	1	4402, 7268
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	27, 28	1261			{ 10540
	29	278		3	2702, 9926
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	2, 3	3696		7	6832
	3	4876		9	2584, 6413
	4	4715		10	739
	4 to 6	9527		12	8002
	5	{ 5120, 9780,	XXX.	2	8365
		{ 9954		3	4728
	6	650, 3384		4	6888
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	6	4281		11	{ 4779, 8339,
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		{ 10053,			{ 9487
		{ 10483		14	300
	8, 10	8273		15, 16	5585
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	1 to 7	8261		6	1585, 4255
	2	9818		7	756, 8278
	6	{ 97, 3448, 8286, 9229, 9408, 9818, 9987	XLIII.	3	9481
	6, 7	2702		3, 4	{ 420, 921, 2777, 9594, 9714
	11	9789	XLIV.	1	6075
	18	2826, 10569		2, 3	8281
XXXIV.	9, 18	6367		3	10019
	12	3623		4, 5	9081, 10481
	16	9306		11, 12	489
	18	9378		18	10420
	21	376		24 to 26	247
	21, 22	3400		25	7418
XXXV.	9, 10	3812	XLV.	1 to 5	1288
	10	149, 9209		1, 5	2761
	13	6960		2, 13, 14, 16	3703
	15	4302		3	{ 3021, 10488
	18	3880		3, 4	2799
	19	6752		4	6534
XXXVI.	5	10577		6	5313
	5, 6	9263, 9857		7	9954
	6	6180, 7523		8, 9	{ 10252, 10258
	6, 7	2235		9	9881
	7	8764		10 to 17	490
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XXXVIII.	4, 5	7524		15, 16	5954
	4, 5, 7	8364	XLVI.	4	{ 402, 2702, 8153, 9594
	5	9057		7	3305
	5, 6	7161		8, 9	1664, 2686
	12	9348	XLVII.	5	8815
XL.	2	{ 4728, 5376, 6669, 8581		10	1788
	2, 3	8261	XLVIII.	1	9229
	6, 8	{ 2180, 9293, 9409		1, 2	3708
	7, 9	922		4, 6	8313
	11	6180		4 to 7	842
	17	9209		7	{ 1156, 5215, 6385, 7679
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	10, 11	908, 9335			{ 10545
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	14, 23	3880		6, 7	2906
	17 to 19	5135		7	3122, 6180
	18 to 20	8906	LXII.	3	10438
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	2, 7	3147	LXIII.	1	8568
	4	10296		1, 2	3813
	6	10032		5	353, 1286
	7	{ 4007, 8459,		6	5943
		{ 9506		7	8764
	8	{ 3812, 5385,		8	10019
		{ 8339	LXIV.	4 to 6	2709
	9	7918	LXV.	3	574
	12 to 14, 19	9818		4	9378, 9741
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LIII.	5	4236		11	5943
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	3, 4	10481	LXVI.	9	290
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LVI.	13	519, 3880			{ 9306, 10579
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	2	8153		5 to 7	9272
	3, 10	6180, 10577	LXVIII.	4	{ 2761, 6534,
	4	2799, 9052			{ 8267
	5	6367		5	4844, 9199
	9, 10	3880		8 to 10	8753
LVIII.	2, 4	9013		8, 17	9420
	2 to 5	6353		8, 35	7091
	3	4918		9, 10	246
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	6	6367, 9052		14	8764
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	33	219, 9408		14, 15	8185
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	3, 14, 15	6669		2, 3	9674
	6	7091		3	8106
	9	8875		4, 5, 10	2832
	12	2851, 10483		8	5120, 6377
	15	4728		9	3305
	18	9378		10	10182
	21, 22	9527	LXXVI.	1, 2	1726
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	5, 16	2921		9	2709, 5354
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	5, 6	8875		11, 12	2235, 9263
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	12	395, 6960		16, 17	396
	13	3880	LXXXVII.	2, 3	3305
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	8, 9	3142		14	5585
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	9, 12	120		1, 2, 14	6180, 10577
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	13, 14	9335		3, 4	10249
	17	8281		3, 4, 34, 35	2842
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	12	9954		18	16, 10373
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	4, 5	8764		24, 27, 28, 102	2906
	5, 6	2709		27	893
	7	{ 1458, 6000,	CIII.	4	6281
	9	7102, 7505,		4, 5	5236
	13	9642		8	{ 598, 8286,
		2575, 8715		14	10577
		9481		17, 18	585
XCII.	2	6367		20, 21	9396
	10	6180		21	7988
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	14, 15	8369	CIV.	1, 2	9595
XCIH.	1	5550		1 to 9	9433
	3, 4	8330		1, 2, 19, 20	3693
	5	6971		2	{ 5954, 7673,
XCIV.	6	4197		2, 3	9596
	7	3703		3	5321
	21	3305		4	8764
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	8	1261		21, 22	9335
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	2	1158, 8330		25, 26	994
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	4	8330, 9509			10570
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	4	5201, 6078		8, 9	8715
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	23, 27	1063		1, 2, 6, 7	257
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	29, 30	7351	CXI.	4	{ 2842, 3579
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	33	5113		4, 5	9849
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	5	1416		1, 9	8267
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	19, 20	9391, 10407		7 to 9	9325
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	23	4926	CXV.	1, 2	3654
	38, 39	1167		2, 3, 5	4255
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	4	2708		7, 8	7324
	9	1460		1	3122
	16	9496	CXVII.	4	10406
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	21, 22	3880	CXVIII.	9 to 11	1788
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	8	6372	CXIX.		{ 9487
	9	9340		12	9144
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		5037, 9200		14	5236
	9	3703			10182
	10	8330	CXLIX.	1	9229
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	7	420, 3880		2, 3	10416
	10, 11	2826		3	420, 8339
	12, 13	2851, 9496		5, 6	2799
	14	3941, 5943	CL.	1	8330
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21, 25		7847		3, 9	2928	
22	8940	4, 6		2830		
25 to 27	9603	5, 7, 11, 14		10262		
XLII.	1, 2, 4	3708		7, 11	8540	
	1, 4, 11, 17	3708		8 to 10	9927	
	to 20			8, 10, 12,	5044	
	3 to the end	9741		16, 18		
	4	5291		12	1250	
	5 to 15	648		13	7839	
	14	4545	14	2788		
	15 to 20	10253	20	8496		
	25 to 27	9603	XLVII.	1, 8	1250	
	XLIII.	1, 2		1250	1, 8, 9, 12	109
1, 2, 4		3708		2	1666	
1 to 6				7, 8, 9, 11	2702	
2		7091		8 to 10	40	
4 to 7		9741		9	994, 3424, 9050	
12		10129		11		
23 to 25		2830		12	2455, 9207	
XLIV.		1, 2		1250, 9668	13	57, 885, 6502, 9031
		1 to 3		2851	13	
		2	7091	13, 21 to 23	3859	
	3	5044	13 to the end	9338		
	7, 9	2049, 7225	15 to 20	3708		
	17, 18	7601, 9470	16 to 18	1715		
	17 to 19	9959	18	4117, 4255		
	18	9827	19	1678		
	19	4545	22, 23	1463		
	19, 20	5247	26, 27	9487		
20	3301, 9960	XLVIII.	1	1715		
22	2362, 4434, 4844		2	9457		
		2 to 8, 23 to 26	3862			

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	4	402
	9, 31, 41	9659
	13 to the end	} 9338
	15 to 20	
		3708

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XLVIII.	21	5044
	28	1678
	31 to 34	{ 2788, 2851, 3862
	35	
	46, 47	402
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I.	2	1183
	19, 20	5223
II.	19, 20	1422
	22	3384
	27	3762
	31 to 33	1837
	31, 32, 44, 45	1326
	{ 32, 33	1551, 2162,
		3021,
		10080
	32 to 34	9406
	32 to 35, 43	10030
	33, 40	426
	34, 35, 44	1298
	34, 35, 44, 45	6426, 8581
	37, 38	1361
	37 to 46	2547
	43	10354
	47	7401
III.	1 to the end	1326
IV.	7, 9	3762
	7 to 11	9553
	9	5223
	10 to 12, 18	5149
	12	776, 3384
	13	9229
	16, 23, 25	9228
	16, 22, 29	395
	16, 25, 32	728
	17, 32, 34	8153
	25	274
	30	3301
	34	290
V.	1 to the end	1326
	2 to 4 and following verses	} 10277
	2 to 4, 23	
	2 to 4, 25, 28	8932
		9093

V.	2, 30	3027, 3079
	3 to 5	1183
	11	5223
	12, 14	9818
	25	10217
	25 to 28	3104
VI.	1 to the end	1326
	10, 13	2788, 10412
VII.	1 to the end	1326
	2, 7	6000
	3, 4	3901
	7, 8, 11, 19	{ 2832
	to 25	
	8, 11, 20, 24	10182
	9	{ 3301, 8215, 8459, 9470
	9, 10	
		934, 5313,
		6832
	10	8620
	13	1990, 9807
	13, 14	{ 49, 1607, 6752
	14	
	14, 18, 27	4691
	17 to the end	10455, 10248
	17 to the end	2547
	18, 22, 25	8153
	19 to 25	2832
	23	1066
	27	7051
VIII.	1 to the end	{ 411, 2832, 10042
	3, 4	
	3 to 21	2830
	4, 5, 9	10182, 10455
	5, 10 to 12	3708
	5 to 11, 25	4769
	8 to 10	10132
	9	9642
		5922, 9815

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	9 to 13	3448
	9 to 14	7988
	10	9408
	10 to 13	10042
	11	9485
	13	2838, 9229
	13, 14	{ 7844, 10134, 10135
	13, 14, 26	2405
	14	8211
	14, 26	22, 2333
	17	9807
	20 to the end	2547
IX.	11, 13	6752
	17	5585
	18	3869
	24	{ 2025, 9680, 9715, 9954, 10129
	24 to the end	411
	24, 25	{ 395, 728, 6508
		{ 1857, 4535, 10497, 10622
	24, 27	{ 2336, 9228, 9954
	25	622
	26	{ 988, 2180, 5376, 10042
	27	2788, 9954
X.	2, 3	

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X.	5	7601, 9881
	5, 6	{ 2162, 3021, 6135, 8813, 9406, 9872
	6	425
	10, 16, 18	10130
	13, 21	1664
XI.	1 to the end	3708, 9642
	13, 25, 26	3448
	16, 41	9815
	16, 41, 45	5922
	Chapter throughout	{ 2015, 2547
	17	9306
	24, 37, 38	6000, 6075
	31	{ 2838, 10042, 10455
	36	4402, 7268
	40	6385
	40, 41	{ 2468, 2547, 3322
	43	{ 117, 1164, 1166, 1462
XII.	1	{ 1664, 8620, 10505
	1, 2	8018
	2	10248
	3	{ 2531, 7988, 8313, 9192, 9263, 10331
	7	7051
	10 to 12	5377
	11	2838, 10042

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I.	2	8904
II.	1 to 14	10402
	2	7093
	2, 3	6432
	2, 3, 9, 10	9960
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	3	5433
	5, 6	9144
	5, 9	9470
	8, 9, 20 to 22	3580
	12	5113, 9335

II.	13	{ 3103, 9475, 10177, 10540
	14, 15	2708
	15	10609
	18	{ 40, 46, 666, 908, 994, 1030, 1664, 2799, 3696
	18, 19	9182
	19, 20	2235, 9263
	20	9857, 10155
III.	2	8468



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	4, 5	7051		4, 7	9146
	5	1888		7	9995
IV.	1	3122, 6180		8, 9	5354
	2, 3	374, 10130		9	1949
	3	991, 9335		11	921, 9714
	9	{ 627, 3934, 6588, 10331		14	3881
	11	6377	IX.	1	2466, 8904
	11 to 14	2466		1, 2	6537
	12	643, 4876		1, 3, 6, 16, 17	2588
	12 and fol- lowing verses	{ 8904		2, 3	3384
	13	4552		2 to 4	1071, 6377
	13, 14	4843		3	5354
	16	{ 1613, 5198, 5201		3, 4	4581
	17 to 19	5354		3, 6	1165
V.	3, 5, 9, 11 to 13	{ 5354		5, 6	10545
	5	3881		6	273, 1566
	6	10609		7	2242, 6588
	7	8999		8	10217
	8, 9	4592		8, 11, 13, 16	5354
	13	1186		10	{ 217, 1071, 5117
	15	5585		11	2584, 4918
VI.	1	8365		11, 12	264, 5536
	1, 2	720, 2788		13 to 15	9325
	2	{ 290, 901, 4495, 5890		14	6432
	2, 3	93, 2405		15	3605
	4	3579		16, 17	382
	6	{ 922, 2180, 9409, 10143	X.	1	1069, 5113
	7	8999		1, 2	3727
	8	4117		6	1186
	8, 9	4430		6, 11	5354
VII.	1	8365		8	{ 273, 921, 6849, 8265, 9144, 9714, 10187
	1 to 3	8906		11	4281, 9391
	1, 11, 12	5354		11, 12	5895
	2	1165		13	1179
	4	7906		15	1453, 8211
	4, 6, 7	7356			{ 1462, 1502, 3305, 4964, 6425, 6750
	5	6377	XI.	1	2135
	8	9993		1 to 3	1165
	8, 9	5354		1, 5, 11	8869, 10406
	11	870, 1186		2	8365
	11 to 13	2588		3	5354
	16	2799		3, 8, 9	9854
				4	1186
				5, 6	2799

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XI.	6	9496	XIII.	1, 12	5354
	8, 9	588			{ 8932, 8941,
	10	6367			{ 9391, 9424,
	10, 11	9755		2	{ 10406,
	11	870, 1186			{ 10407
	12	5354		3	3579, 8819
		{ 1186, 5215,		5, 6	6078
XII.	1	5354, 7679,		8	908
		{ 9780		13	{ 264, 2584,
	1, 2	2588			{ 4918
	2	9024, 9248		14	6119, 6281
	2, 3	3304, 3322		15	{ 1949, 5215,
	3, 4	367			{ 7679
	3 to 5	4317	XIV.	2, 3	2761
	5, 6	6888		2, 6, 8	1069
	8	10277		3	1186, 9391
	8, 14	5354		4	8286, 8365
	9	414		6	{ 886, 3579,
	11	4117			{ 10261
	12 to 14	1232		6 to 8	3580
	13, 14	1462		6 to 9	5113
XIII.	1, 2	3574		7	6377
	1, 3	1861		8	5354, 8340

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I.	4, 5	9331	II.	2	7711
	4 to 7	7643		2, 3	5376
	5 to 7	1072		2, 9	3391
	5, 10	3580		2, 10	31, 2441
	6	6367		2, 10, 31	2495
	6, 7	9052		7, 9	3391, 5135
	6, 7, 12	5113		10	{ 1066, 1808,
	9 to 11	7602, 9295			{ 3355
	9 to 15	10137		10, 11	4236, 7573
	10	556, 9780		11	{ 3448, 9926,
	10 to 12	368			{ 9987
	11, 13	3941		13	{ 580, 598,
	12	8369			{ 10441, 10577
	15	488, 1992		16	5608
	15 to 17	5147		18	8875
	16	4137		22	46,217,7571
	18	6078, 10609		22, 23	5113
	19, 20	2708		23, 24	3580, 6537
II.	1, 2	{ 488, 1860,		24	9780
		{ 2405, 7688		24, 25	7643, 9331
	1 to 3	9434		28	574, 2534
	1, 3	1861			{ 4567, 4682,
	1 to 10	8906		28, 29	{ 9818

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30, 31	{ 1861, 4735, 9127	15	1808
32	{ 5897, 5899, 7051	16	7573, 9926
III. 3	5236	17	10287
4	10011	17, 18, 20	3881
4, 5	1201, 9340	18	{ 2184, 2702, 3580
4 to 6	1197	18 to 20	3654
5	1551	19	9262
5, 6	8093	20	{ 6239, 7051, 10248
6 to 8	5886	IV. 6	1151
12	9857	18	6435
13	9295	19	6353

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I. 1	3995	IV. 10	{ 2799, 7102, 7161, 7505, 7668, 10458
5	9496	11	2220
8	1197, 9340	V. 2, 3	576
9	367, 6804	3	468
11, 12	4171	4, 6, 17	3969
II. 4, 5	3881	5	2723
8	6377	11	1071, 8941
9	348, 9489	15	2943
9, 10	1857, 6306	17, 18	9139
10	7711	18, 20	1839, 7688
10, 11	7573	19, 20	195
13	10303	20	1860, 7711
18	8875	21, 22	925
30, 31	9127	22, 24	922
III. 4, 5	9348	23	4137
6	592	24	{ 1860, 2235, 7711
11	2973	26, 27	1715
12	{ 3869, 6188, 10050	VI. 2	1183
14	{ 921, 2832, 10182	3, 4	9391
14, 15	1453	4, 6	6188
16	7574	6	9954
IV. 1	5198	8	6297
2	2842	8, 9	576
2, 3	4926	11, 12	1488
5 to 7	1453	12	{ 5895, 9263, 9857
6	2165, 9052	13	2832, 10182
7, 8	382	VII. 2	4281, 7571
9	{ 9277, 9331, 10261	3, 6	10441
9, 12	1069		



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	13	2832		14	2723
	17	9834	IX.	1	9552
VIII.	5	8540		2	9125
	7	2842		5	6693
	8, 9	6693		6	8945, 9408
	9	9642		7	1197, 9340
	9, 10	3693		8, 9	7051
	10	{ 3021, 4779, 7093, 8261, 9960		11	{ 414, 4391, 4926, 9163, 10248, 10545
	11	{ 2165, 9323, 9412, 10545		11, 12	3322
	11, 12	1460, 3708		13	6435
	11 to 13	8568		13, 14	5117, 6377
	12, 13	3081, 7668		14	1069, 1071

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I.	2, 6, 8 to 10, {	3322	I.	13	2851
	18, 19, 21 }			15	10011
	3, 4	10582		18, 19	4592
	4	3901		19	{ 1197, 4117, 9340
	5	5135, 8906		20	1458
	11	10287			

## JONAH.

I.	8	623	II.	7	4728
	9	1343		9	3875, 3880
	17	2788, 4495	III.	4	9437
II.	1	901		5, 6, 8	4779
	3	247		6	9723, 7520
	5	{ 756, 6726, 9050		7, 8	7523
	5, 6	1691		9	588
	6	8278		9, 10	10441
			IV.	2	10441
				8	623

## MICAH.

I.	2	2921	I.	9	2851
	3, 4	1311		10	2327, 7418
	5, 13	9156		16	{ 3901, 5247, 9960
	7	10406			

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I.	15	4816
II.	1	878, 4402
	3	248, 3542
	4, 5	9834
	7, 8	9942
	9	5608
	11	6377
	12	{ 3305, 4281, 4286
	13	2851
III.	2, 3	3812
	4	5585, 10579
	5, 6	2352
	6	3693
	8	4281, 9818
	12	368, 5895
IV.	1	6435, 10438
	1, 2	3305
	2, 4	5113
	5	2009, 6674
	6, 7	4302
	7, 8	4599
	8, 10, 13	2362
	12	10303
	13	7729, 7770
V.	1	9048
	2	{ 2135, 4594, 9485, 9594, 10248
	2, 4	5201
	4	6674, 9422
	4, 5	1186

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V.	5, 6	9659
	7	468, 3579
	7, 8	6367, 7051
	8	5897
	10 to 12	7297
	11, 12	9188
	12, 13	2722, 10643
VI.	1	6435, 9024
	6	2906
	6, 7	4302
	6 to 8	{ 922, 2180, 9409, 10143
	8	519
	13, 15	9272
	15	{ 886, 9277, 9954
VII.	1	1071
	1, 2	5117, 9223
	2, 3	1178
	3, 4, 6	4843
	4	2242
	5	6960
	7, 11, 12	2588
	10 to 12	120
	12	{ 1165, 1186, 9341
	13	348, 3934
	14	{ 4117, 5201, 9011
	14, 16, 17	249, 7418
	19	8279, 9937
	20	3122

NAHUM.

I.	3	2162, 9406
	4	9553
	5, 6	6435
	15	7093
II.	1	3021
	3	3300
	4	2336
	11 to 13	6367
III.	1	8908
	1, 4	7297, 8904
	1 to 4	6978

III.	2	6971
	3	309, 8813
	4	9188
	5	{ 5433, 9917, 9960
	9	1164, 1166
	13, 14	2851
	14, 15	{ 1296, 6669, 7519
	15 to 17	7643
	19	9163

## HABAKKUK.

CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	6	{ 1613, 4482, 9487	III.	2, 3	2906
	6, 8	3901, 6534		2 to 4	2714
	6 to 9	1368		3	1675
	14	991		3, 4	2832
II.	2, 3	9416		6	6435
	6, 7	6669		6, 7	3242
	11	643		7	9595
	14, 15	1073		7, 8	1566
	15, 16	9960		8	5321
	16	5117		8, 9	2686
	18	{ 585, 9424, 10406		8, 15	2761
	18 to 20	8869		11	2709
	19	8932		13	3542, 9954
	19, 20	643		15	790, 9755
III.	2	482, 893		17	{ 5113, 9277, 9780, 10261
				19	6413

## ZEPHANIAH.

I.	1 to the end	411	II.	11	1158
	3	{ 776, 991, 7523		13	1186, 7673
	4	3881, 7673		13, 14	{ 1188, 3391, 9552
	5	3448, 10185		14	655
	8	10287		15	908
	9, 10	375		18	585
	10, 13	2240	III.	3	6367, 6441
	12, 13	1488		4	6353
	13	1071		5	2405, 9857
	14, 15	1839		5, 6	8211
	15	{ 1860, 7688, 7711		6	{ 2336, 2712, 3134
	15 to the end	5377		8	{ 6442, 6997, 8875, 9143
	17, 18	4535		9	{ 1085, 1286, 4937, 9836
II.	3	6997, 9857		10	349, 1164
	5	1197, 9340		12	9209
	5, 7	1565, 2323		12, 13	10277
	7	7844		13	{ 5201, 5897, 8908
	8 to 10	2468		14	2362
	9	{ 1259, 1666, 2455, 9207, 10300		19	4302
	9, 10	2220			



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CHAP.	VERSES.	NUMBER.	CHAP.	VERSES.	NUMBER.
I.	8 to 10	1448	II.	12	3813
	9, 10	3579		12 to 14	10130
	10, 11	3580		16	{ 2252,
II.	6, 7	28			{ 4759
	7 to 9	1551		19	9552
	9	3780		22	5321

## ZECHARIAH.

I.	4, 6	627, 3934	VI.	1 to 9	9457
	6	10331		4	4652
	8 to 10	2762		8	9818
	9	6000	VII.	10	3703
	9, 13	4652		11	1085, 9836
	14, 15	8875		11, 12	3869
	18 to 21	2832, 10182	VIII.	2	8875
II.	1, 2	648, 9603		3	402, 9229
	3	4652		4	6524
	5	{ 934, 9854,		4, 5	2336, 2348
		{ 10574		5	5236, 10416
	5, 6	9487		5, 6, 11, 12	5897
	6, 7	3708		8	2235, 9263
	7	3024, 6729		11, 12	5113
	10, 11	8309		12	3579, 3780
	11	3875		12, 13	9272
	13	574, 10044		14, 15	588
III.	3, 4	4545, 5954		16	2943
	9, 10	488		17	3605
	10	5113		19	{ 4137, 7093,
IV.	1, 4, 5	4652			{ 8339
	2	716, 6832		22	1259
	2, 3	9548		23	3881
	2, 3, 14	9780	IX.	2	1201
	2, 3, 11, 12, 14	10261		6	9340
	3, 11, 14	886, 9277		7	8314
V.	1 to 3	4759		8	4236, 6852
	1 to 4	5135		8, 9	3448
	1 to 5	8906		9	2362, 9212
	5, 10	4652		9, 10	2781
	5 to 11	8540		9, 11	4728
	11	1183		9, 10, 13	5354
VI.	1 to 3	5321		10	2686, 5321
	1 to 3, 5 to 7	2762		10, 11	4735, 9396
	1 to 8	3708		10 to 12	5037

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IX.	11	6804, 6854	XII.	1	{ 28, 662,
	12 to 14	2799			{ 1066, 7673,
	13	489			{ 9596, 9818
	14	8813, 8815		4	{ 2383, 2761,
	15, 17	6367			{ 6534, 9391
	16, 17	3081, 3580		4 to 10	3881
X.	1	7571		5, 6	8314
	2	{ 4111, 4682,		6	10303
		{ 9248, 9824		6, 7	1102
	3	10132		20 to 24	4060
	3, 4	6426, 10277	XIII.	4	3301
	4	9494		7	7668
	6	3969		8	901
	7	1071		8, 9	720, 2788
	8	983	XIV.	3, 4	9780
	8 to the end	8185		4	9093, 10261
	10	1186, 4117		7	488, 7844
	10, 11	1165, 1186		7, 8	28, 10135
	11	4876		7 to 9	6000
XI.	1	8989		8	{ 935, 2702,
	1, 2	4552			{ 9755
	2, 3	1585		9	1736, 3859
	3	6367		9, 10	4592
	4	8902		12, 15	2781, 3048
	4, 5	6767		12 to 15	9057
	7, 10	4013		13	9328
	9	3813, 10283		17, 18	1462, 2588
	12, 13	2276, 2966		20	2761, 9394
	16	{ 7729, 8365,		20, 21	3881, 8408
		{ 9163		21	{ 1444,
	17	{ 878, 2799,			{ 7857,
		{ 10061			{ 10105

## MALACHI.

I.	1 to 3	3322	II.	4, 5, 8, 9	3875
	3	7293		5	3623
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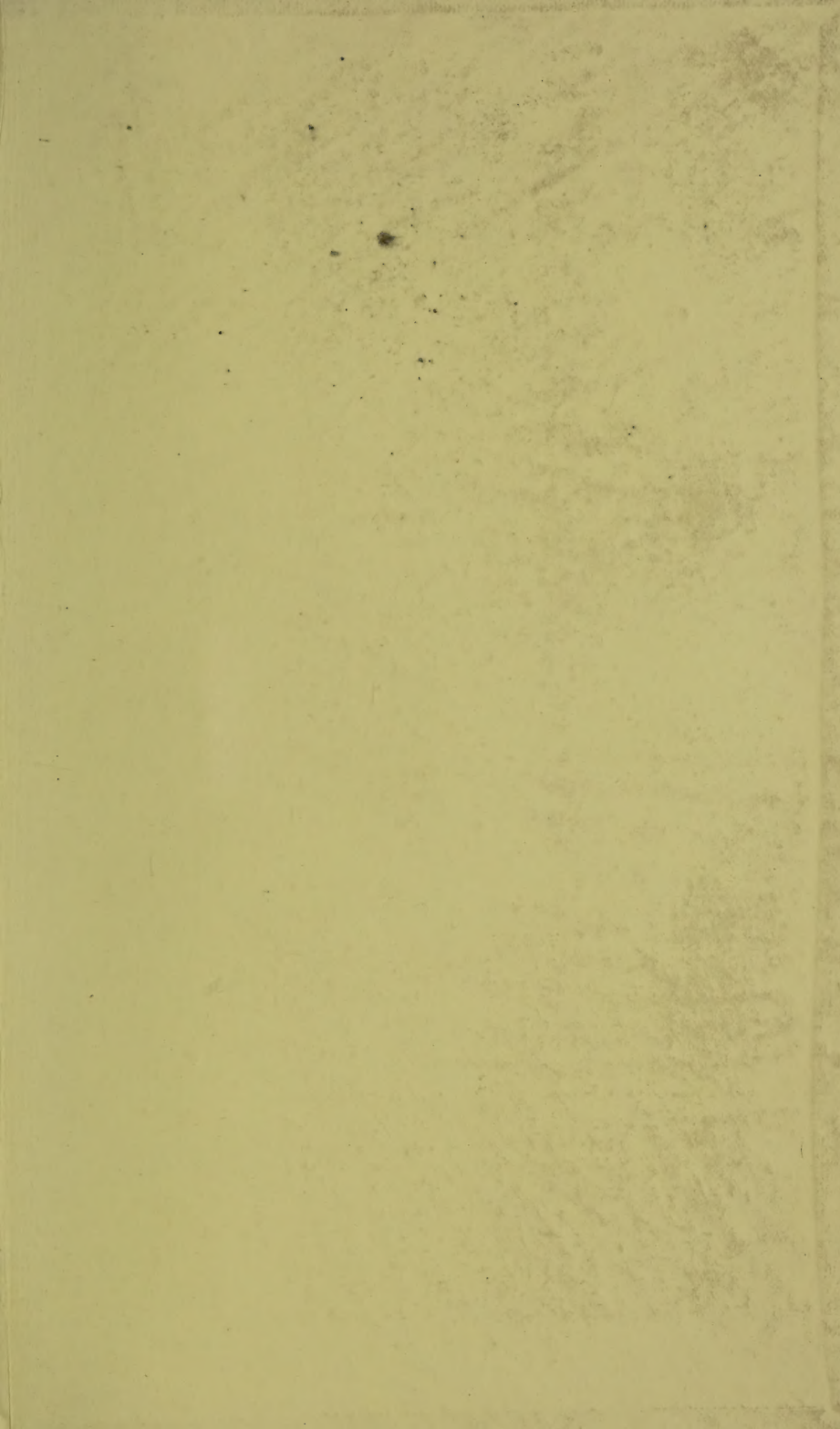


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